

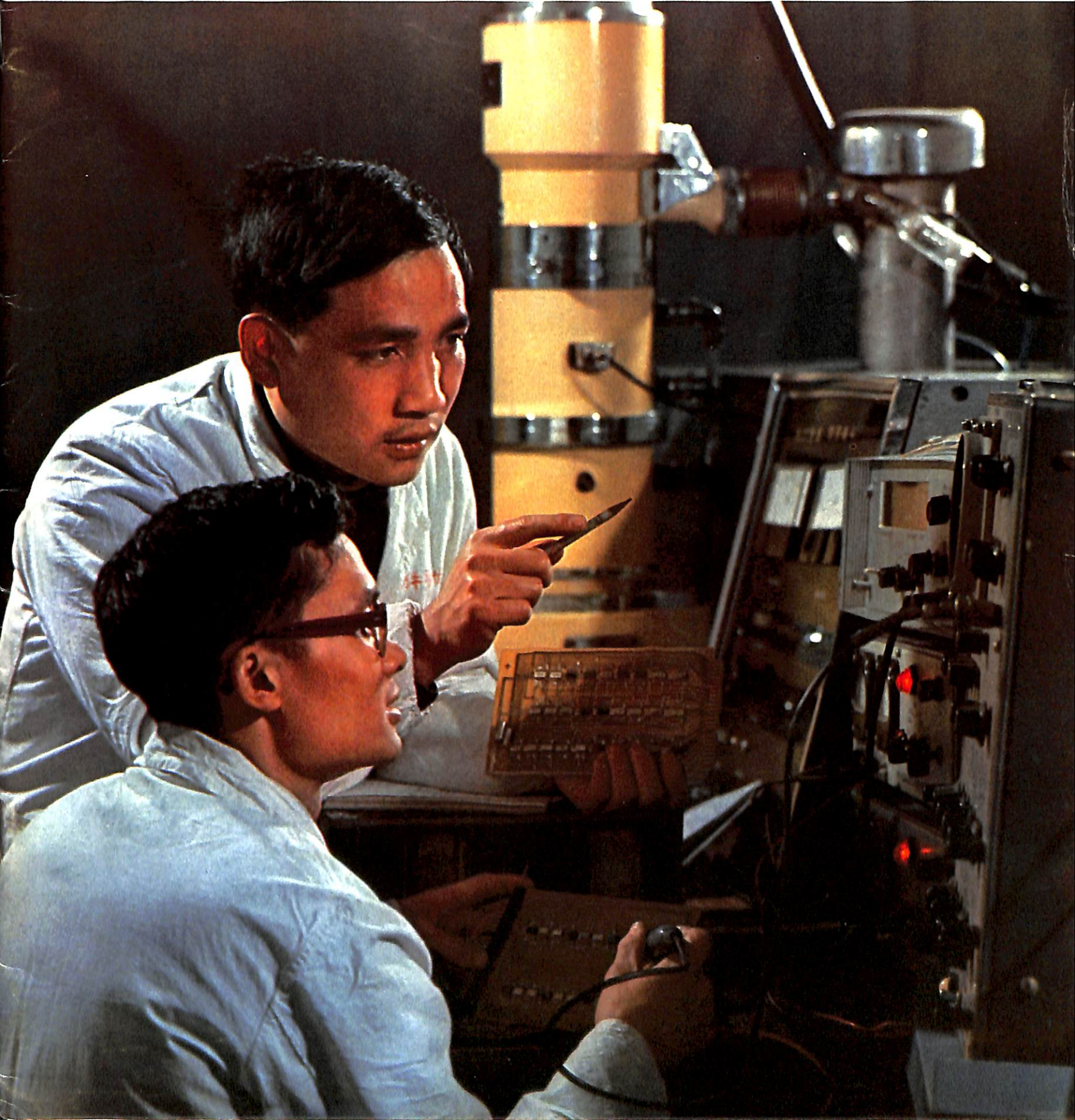
China

*How an Industrial
City Grows*

Reconstructs

VOL. XXIV NO. 8

AUGUST 1975





塔公新村

12

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PUBLISHED MONTHLY IN ENGLISH, FRENCH, SPANISH,
ARABIC AND RUSSIAN BY THE CHINA WELFARE
INSTITUTE (SOONG CHING LING, CHAIRMAN)

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Front: Studying improvements on an electron-beam device used in exposing film at the Changchow Semi-Conductor Plant.

Back: Opening ceremony at the Third Sports Meet of the Chinese People's Liberation Army, 1975.

Inside front: A bus line now comes directly to a new herdsmen's settlement in the Kantzu Tibetan Autonomous Prefecture, Szechuan province. The village was once the site of an old temple.

Inside back: A sports contest on a ship of the East China Sea Fleet. Such small competitions designed to fit local conditions help to spread sports.

Editorial Office: Wai Wen Building, Peking (37), China. Cable: "CHIRECON" Peking. **General Distributor:** GUOZI SHUDIAN, P.O. Box 399, Peking, China.

HOW AN INDUSTRIAL

Guided by Chairman Mao's revolutionary line, the Chinese people have been building socialism independently and self-reliantly ever since the founding of the people's republic. Great changes have taken place, among them the transformation of cities resulting from the growth of socialist industries. Changchow, in the southern part of Kiangsu province, was a poor and backward small city before liberation. Today it is a vigorous socialist city known throughout the country for the wide range of its industrial production.

How did Changchow develop its industries? What line guided this? How did industrial growth change the city and surrounding countryside? How did the city solve unemployment after liberation? *CHINA RECONSTRUCTS* reporters went to Changchow with these questions. They give the answers in the following three reports.

They Do It Themselves

CHANGCHOW, midway between Nanking and Shanghai, has a population of 390,000.

Before liberation it was typical of the impact imperialism and corrupt Kuomintang rule had on China. The city was reduced to extreme poverty. Beggars wandered through the narrow streets past poor shops, many of them closed, and along the ancient canal, long ago silted up and full of refuse. There were few factories. The most "up to date" was a locomotive repair plant which imported the parts it used. There were several small textile mills. Nineteenth-century belt-driven, wood-and-iron machines were used. The largest factory had only a hundred workers. Other "industries" were shops that pressed oil, husked rice and made bamboo and wooden combs by hand. Foreign and the Chinese bureaucrat-capitalist enterprises drove most of the national industries and traditional handicraft shops out of existence. By the time of liberation production was at a standstill, large numbers of workers were out of jobs and destitution marked the city.

Today, 25 years later, Changchow is a modern socialist city with many branches of industry — machine building, coal, chemicals,

electronics, cotton, wool, silk and synthetic textiles, printing and dyeing and others. Old Comb Street is now the center of electronic plants. New industrial districts have risen on marginal land west of the city and swamps east of it. Last year Changchow produced 3.5 times more than Tientsin (then a city of 2,500,000) did in the early days after liberation. Since 1966, when the cultural revolution began, industrial production has increased steadily at an average rate of 13.9 percent per year.

Self-reliance

Can a city with a weak production base and not enough money or equipment industrialize at a high speed? How? From the beginning there was a struggle between two kinds of thinking, reflecting two lines, on this question. Should it be done through self-reliance, *i.e.*, the city's own efforts, as Chairman Mao urges, or ask the state, *i.e.*, the central government, for the funds, equipment and personnel for large-scale capital construction?

Led by the municipal Communist Party committee, Changchow's proletariat and other working people chose self-reliance. Breaking free of old beliefs, they pooled their wisdom, started with what enter-

prises they had, made technical innovations and modernized as they went. Facts proved this the faster, better and more economical way to high-speed growth.

The Changchow Tractor Plant, for example, was born in this struggle between two kinds of thinking. Originally a small plant created out of some blacksmith and pot-mending shops, it produced small water pumps. When the municipal leadership proposed that the plant, combined with several other small factories, make tractors, some leaders said, "Trying to manufacture tractors in a small plant with old equipment is like using a table for a stage, you can't perform big operas on it." They wanted to build a "tractor city" with big buildings and modern equipment producing many types of tractors. Their plan called for large tracts of farmland, a state investment of millions of yuan, and several thousand additional workers and staff members.

They waited three years for state approval. It never came. Finally the big-planners gave up and compromised on producing only hand tractors. But they still insisted on building a whole new plant, at only a little less cost to the state. Again the plan fell through.

CITY GROWS

Several years passed. Finally the leaders of the water pump plant turned to the workers for ideas, organizing them in discussions of Chairman Mao's idea on the path China should take in developing its industry: "We must build up a number of large-scale modern en-

terprises step by step to form the mainstay of our industry, without which we shall not be able to turn our country into a strong modern industrial power within the coming decades. But the majority of our enterprises should not be built on such a scale; we should set up more



Electronically-controlled production line at the Changchow No. 1 Navigation Instrument Factory.





Studying ways to improve automation in the diesel engine plant.

small and medium enterprises and make full use of the industrial base left over from the old society, so as to effect the greatest economy and do more with less money."

The workers agreed that relying on the state for the funds to build a big modern plant was a lazy man's way of thinking, in fact a revisionist approach to industrialization. It went against the principle of self-reliance and would actually slow down the building of socialism.

"We're a developing country," one worker said. "There are so many things we have to do and they can't all be done by the state. We should lighten the state's burden, not add to it. We must have an overall view." Veteran workers told plant leaders, "This may be an old plant with old equipment, but there is a great potential in the masses. Tap it and we can make this small plant do big things."

Led by the Party committee the plant started in earnest to make hand tractors with their own efforts. More shop buildings could not be built at once, so much of the work was done in temporary mat sheds. Seventy percent of the special equipment they needed was made by themselves. Other city factories supplied diesel engines, gears and springs. These steps, plus low cost and a few additional

The Changchow Petrochemical Works.



personnel, built up a productive capacity of 15,000 hand tractors annually. Continuing to tap potential, innovate processes, make more of its own equipment, the plant today leads the country in annual production of hand tractors, putting out one-seventh of all those used in China.

Many other industries also "performed big operas on table-size stages". In fact, 95 percent of the city's factories developed from small shops. A forging plant which grew out of several blacksmith shops now manufactures hydraulic presses and other large forging equipment. It has made Changchow the forging center of Kiangsu province. A transformer plant which began in repair sheds erected in the street is now one of the country's important transformer plants. Some of its products are sold abroad.

Other new industries include seamless steel tubing, chemical fertilizer, insecticide, plastics, glass-fiber reinforced plastics, electric wagons for factories and mines, automatic loading trucks, passenger coaches and aggregate machine tools. More than 100 of these products are exported.

In the nine years since the cultural revolution began, the city's

value of production has more than tripled — and 90 percent of this increase came from old enterprises rebuilt and enlarged. The amount of accumulation Changchow turned over to the state in this period was 12.3 times the amount the state invested in it. Calculated in terms of the city's fixed industrial assets, this amount could build five industrial Changchows.

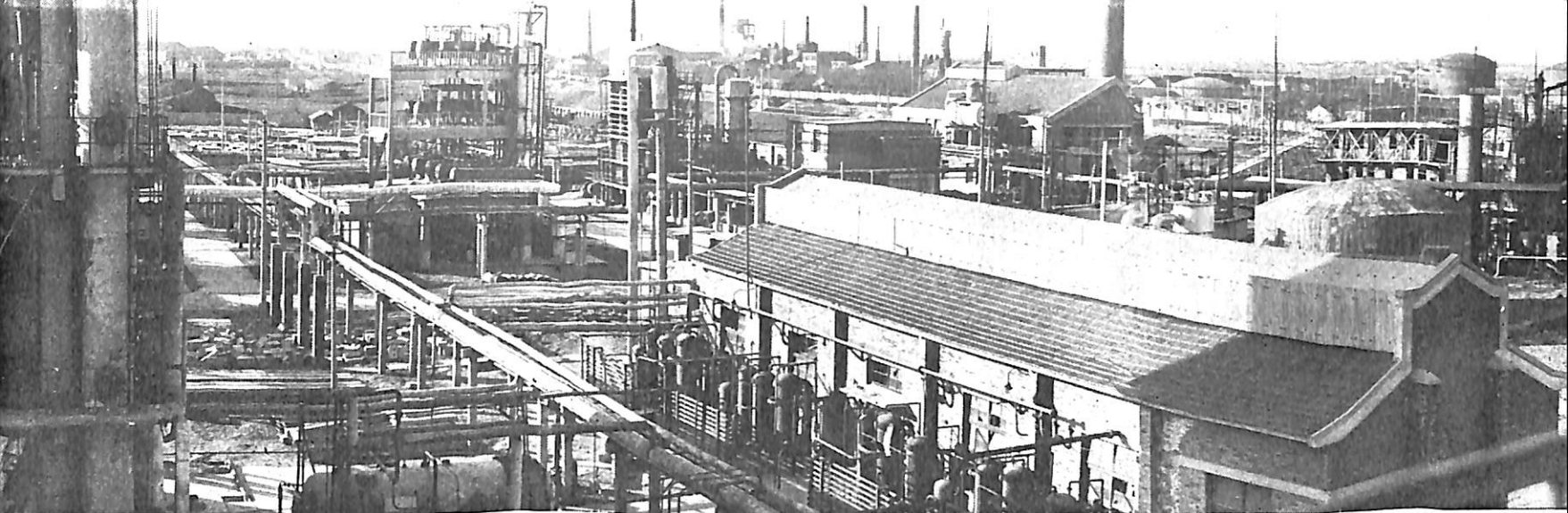
Mobilize the Masses

The basic method in Changchow's self-reliant industrialization has been to rely on the masses and bring their initiative and creativity into full play.

Older workers and leaders like to recall the big leap forward of 1958. Chairman Mao's general line — "Go all out, aim high and achieve greater, faster, better and more economical results in build-

A workers' theoretical study group.





ing socialism” — generated enormous mass enthusiasm and the whole city came out to build shops and factories wherever there was space. Many factories gave a part of their personnel and equipment to help start new ones.

For example, the big Tungfeng Printing and Dyeing Works gave enough of its personnel and equipment to set up ten new factories making textile machinery, electronic instruments, petrochemicals and other products. Some old factories split into two or more new ones. Under the unified leadership and planning of the municipal Party committee, readjustments were made, some were amalgamated and all were eventually able to grow in a stable way.

The transformer plant which began in sheds erected in the street is now a modern enterprise with 10,000 square meters of building and neat inter-shop roads. Production is mechanized or automated. A product of the 1958 big leap forward, it began with thirty people, three old machines and 300 yuan. Its first products were 100 kilovolt-ampere transformers. Practically everything was done by hand. Coils were wound with a wooden windlass, silicon steel sheets cut with fodder cutters and ordinary cooking stoves used for drying. Today it puts out 160 products, including a 7,500 kilovolt-ampere transformer, some for special uses, and a 63,000 kilovolt-ampere type now under test.

The big-leap-forward spirit is still the driving force of Changchow's working class, which has deepened its political consciousness in the cultural revolution and is ready to make new advances.

Technical Innovation

The knowledge and experience of the worker masses is brought into full play to constantly improve technology and equipment. A leader of the Changchow Semiconductor Plant explains how this changed his plant.

Originally a shop in an instrument factory, the plant was set up in 1966 to make two kinds of simple semi-conductor components, mainly by hand, aided by some antiquated equipment. Some people felt this was about all such a plant could do. Two thousand years of the Confucian idea that “those above are wise and those below stupid” and a century of imperialist domination had fostered a feeling of national inferiority in some people that would take more than a day to eradicate. This blinded these people to the strength of the masses.

In the cultural revolution the plant's Party committee organized the workers to criticize revisionist ideas of Liu Shao-chi and Lin Piao such as “heroes are the ones who make history”, “trailing behind others at a snail's pace” and “slavish worship of things foreign”. Freed from these mental shackles, workers attacked their jobs with a new confidence. Innovation groups and special-project groups combining workers, leaders and technical personnel improved processes and equipment.

They have designed and made 470 pieces of equipment, including diffusion furnaces for making the raw material for the semi-conductor components, simple and easy to operate line cutters, and multipurpose measuring instru-

ments. They also set up seven production lines.

One of the workers' accomplishments is an electron-beam device for laying out circuits. Guided by an electronic computer performing 100,000 operations a second, it draws circuits on semi-conductor material so tiny that it has to be inspected under a microscope. The workers had never heard of such a device before, but it was needed, so they put their ideas together and made it themselves. The semi-conductor plant now makes some fifty products, including integrated circuits and semi-conductor components.

Over the past nine years in the city, 1,300 important innovations and 40 new mechanized or semi-mechanized production lines have speeded up industrialization. New techniques such as thyristors, fluidics, numerically-controlled machine tools, lasers and precision casting are now used in the production of textiles, metals and chemicals.

In textile manufacturing, all old-style spindles have been replaced by new high-speed ones. These make the output of yarn per unit of time on a par with the highest in the country. Continuous production and high productivity have been achieved in many machine building plants. Changchow products have filled many blanks in China's electronic industry.

Socialist Cooperation

Another factor responsible for Changchow's high-speed industrial growth is socialist cooperation among different factories, carried out under unified leadership provided by the Communist Party.

Development has shown that the broader and more rational this cooperation, the better and faster the city has industrialized self-reliantly with more economical results.

For example, in the early sixties Changchow rated very low in both the output and quality of corduroy. But to improve this situation involved more than a hundred steps of production done by eight other plants. The corduroy mill could not do it alone. The municipal Party committee organized the eight plants into a permanent cooperative production line which came to be called "the dragon", in which the corduroy mill was the head and the other plants the body and tail. An office was set up to coordinate work, while each plant concentrated on improving the processes and equipment of its link. Today Changchow produces 4.5 times more corduroy than in the early sixties, with quality and variety matching the best in China.

Its products are also sold in countries that have been making corduroy for a hundred years.

The head of the coordination office visits the cooperating plants regularly to find out how production is going. He calls representatives from the plants together to exchange experience and discuss measures to improve quality and increase variety.

"Mutual and selfless help is the style among the factories," he said. "Once the No. 8 cotton mill turned out a lot of seconds because there was something wrong with their looms. We sent out a call for technical workers from the other factories to help. Working with the mill's maintenance men, they took the looms apart, searching for trouble spots. They did not leave until the seconds dropped to the minimum level."

The continued consolidation of China's socialist system under the dictatorship of the proletariat pro-

vides excellent conditions for even broader cooperation. This is now carried out not only within one branch of industry but between different branches, and with higher institutes of learning and scientific research organizations. There are now seven more "cooperation lines" for the production of cotton prints, dacrons, transistor radios, tractors and glass-fiber reinforced plastics. As a result of broader cooperation, from 1970 to 1974 Changchow increased the production of transistor radios six times and glass-fiber reinforced plastics nine times. The plastics are used for making ships, planes, motor vehicles, chemicals and building materials.

With all its industries there are no trade secrets or patent rights in Changchow. All results of technical research are shared by all industries, both in the city and throughout the country, through lectures, training classes and published materials.

An Industrial City

Through Serving Agriculture

WHAT started the self-reliant industrialization of Changchow?

"It began with producing for agriculture, then snowballed," is the answer given in Changchow. The city began with factories supporting agriculture and then kept developing them along the path of serving agriculture. This conformed to Chairman Mao's general policy in developing the national economy — "Take agriculture as the foundation and industry as the leading factor."

Changchow's slogan is: "Gear to the needs of the countryside and the market." The nation's countryside constitutes the biggest market in China. In developing its industries, the city, which lies in fertile plains ideal for farming, has given priority to agriculture. But under feudal, bureaucrat-capitalist and imperialist rule agriculture had been backward and yields pitiful. None of Changchow's few

factories supported agriculture. No farm machines, fertilizers or insecticides were produced. Struck by drought, flood or insects, peasants in the surrounding countryside could do nothing but "look at the sky and sigh". Their survival depended entirely on the forces of nature.

Most factory owners in the old city were also traders. They exploited the peasants ruthlessly and sabotaged agriculture by buying the raw materials it produced at low prices, selling industrial consumer goods at high prices and hiring the resulting bankrupt peasants as cheap labor. The relationship between city and country, and between industry and agriculture, was antagonistic.

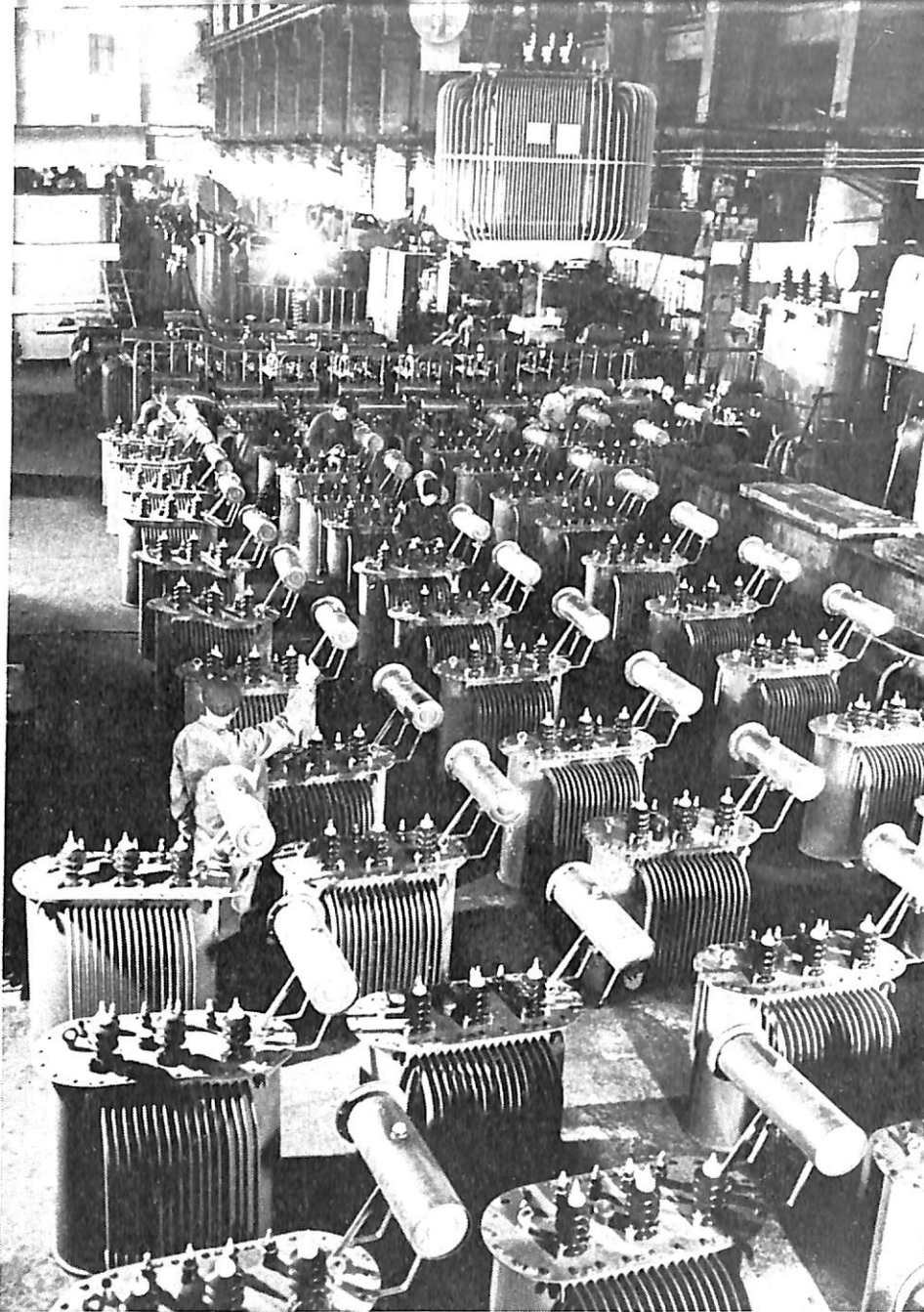
With the birth of the new China, this contradiction was fundamentally changed and a new relationship of mutual aid and support developed. The socialist transformation of agriculture, handicrafts,

industry and commerce laid the foundation for this change. Starting on the basis of serving agriculture in the surrounding countryside, Changchow's industry grew vigorously.

Snowballing

The city's heavy industry began mainly from factories making hand tractors, diesel engines, insecticides and chemical fertilizer, and snowballed to its present scope. Because the countryside needed a great many hand tractors and diesel engines, ten factories which coordinated in manufacturing the parts were set up. These provided the conditions for manufacturing other machinery.

The chemical industry snowballed in a similar way. In 1958 Changchow's only chemical factory had 48 workers using an electrolysis bath chiselled out of stone. Under such crude conditions they began producing the chemicals



Changchow transformers for farm use.

used in the 666 insecticide. Then they began making caustic soda and hydrochloric acid. From making phosphate fertilizer they went on to produce sulphuric acid. With these essential raw materials, the city was gradually able to set up plastic, dye, medicine, synthetic fiber, glass fiber reinforced plastic and other industries.

Today Changchow makes 100 chemical products. Its insecticides, dyes and caustic soda account for a large proportion of Kiangsu province's output. The output of some of its new products is highest or near the highest in the country.

The growth of the machine and chemical industries in turn created conditions for developing electronics, coal and other heavy industries.

While Changchow's heavy industry grew out of small factories supporting agriculture, both depended on light industry to pave the way. Since liberation the city has paid great attention to developing light industry, including the textile industry. It now has 39 expanded or new cotton, woolen, silk and chemical fiber textile mills and printing and dyeing factories. It produces 150 million meters of cotton cloth and dacron material a year. The expansion of light industries has not only provided a great quantity of consumer goods for a flourishing market but also trained a technical force and accumulated funds for heavy industry.

Since the cultural revolution began (1966), the funds accumulated from the city's textile industry

have constituted over 50 percent of its total industrial accumulation. This went into expanding heavy industry which now makes up 50 percent of its total industrial output value. The growth of heavy industry in turn provides more equipment and new raw materials for developing light industry.

Thus, starting with those industries supporting agriculture, and paying attention to light industry, the city's industry as a whole continues to accelerate.

As Changchow produced more and more farm machines, insecticides and chemical fertilizers, the surrounding countryside steadily modernized its agriculture and increased production.

Going by train from Shanghai to Nanking, everywhere one can see hand tractors made in Changchow

New diesel engines being tested before leaving the plant.



Men from the Changchow Tractor Plant take down a peasant's opinions on their product.





Pulling hand tractors to the shipping point at the Changchow Tractor Plant.



Assembly line in the No. 1 Electronics Instrument Plant.

plowing the fields. Many production teams have bought the 12-horsepower, diesel-fueled tractors because they are small, light, practical and low in price. In addition to plowing, they can be used in threshing, irrigation and transportation.

Breaking Obstacles

Changchow had to struggle through many obstacles before it could carry out the policy of taking agriculture as the foundation and develop its industry along the path of serving agriculture.

This struggle has been sharply reflected in the growth of the Changchow Diesel Engine Plant. Today the plant turns out 33,000 diesel engines of 12 hp. each year. These power the 15,000 hand tractors the city makes per year and meet the countryside's most urgent needs for motors as well. From liberation through 1963, however, the plant had never made a small diesel engine. The first were made in 1964 in the midst of an intense struggle between the revisionist and the revolutionary lines.

Before 1964, partisans of Liu Shao-chi's revisionist line in the plant spread the idea that supporting agriculture didn't pay, that products serving agriculture rated low in output value and brought little profit. Going after higher output value and profit, the plant paid no attention to the peasants' needs and kept wanting to produce a big diesel engine not much needed in the surrounding countryside. Their technical ability failed to meet the quality requirements, the engine they produced was not needed, and the factory nearly had to stop production altogether.

In 1964 the socialist education movement was launched in the plant. An acute struggle between revisionist and proletarian thinking and between the two lines was carried on around the question: "Should industry support agriculture?" The workers criticized the idea that supporting agriculture doesn't pay. They put up big-character posters on subjects such as "What Is the Orientation in

Running Our Enterprise?" and "We Must Persist in Orienting Industry toward Serving Agriculture!"

The workers also uncovered a counter-revolutionary who had wormed his way into the plant Party committee. They recaptured leadership of the plant's technical work. This struggle put production back on the right orientation. The workers soon succeeded in trial-producing the first batch of low-hp. diesel engines.

During the cultural revolution, the workers once more studied Chairman Mao's writings on the road industrialization should follow. They could now see more clearly that industry's support to agriculture is an important factor in the consolidation of China's worker-peasant alliance and the dictatorship of the proletariat, the achievement of her industrialization and the more rapid building of a socialist economy.

The deepening of the class consciousness of the leaders and masses led to a leap forward in the production of small diesel engines — from copying others to designing their own, from small batches to mass production. By 1974 their output was 12 times greater, and the accumulation of funds 21 times greater than the year before the cultural revolution.

Slogan for Action

The Changchow Diesel Engine Plant's experience taught that once the question of line and orientation is solved, production moves upward. This also proved the common experience of many other factories in the city. Education in the struggle between two lines, especially during the cultural revolution, gave people a deeper understanding of the policy of developing industry by supporting agriculture. "Serve agriculture!" became Changchow's action slogan.

The efforts of the workers since the cultural revolution began spurred rapid increases in the production not only of tractors and diesel engines, but also of transformers, motors, trailers, pumps, insecticides, fertilizers and veterinary medicines for the countryside in ever-growing variety and

quantity. The 1974 output value of industries supporting agriculture was six times that of 1965. Prices of industrial products going to agriculture have been lowered repeatedly under the state's policy of lightening the peasants' burden.

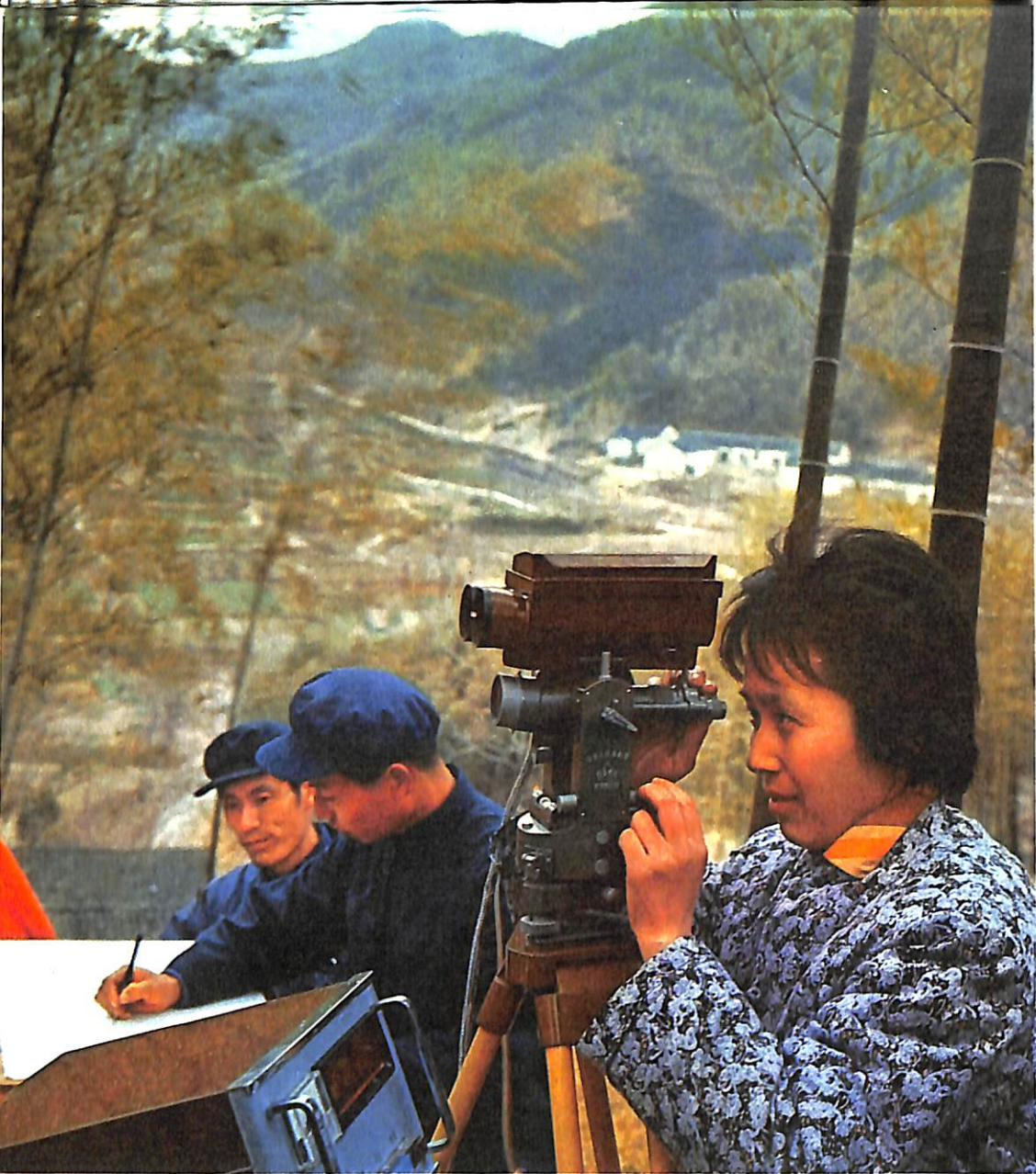
Changchow also oriented the production of consumer goods towards the countryside. It designed and produced large quantities of transistor radios, cotton prints, corduroy, dacron, raincoats, rainboots and rubber-soled shoes needed by the peasants. The chemical fiber industry has supplied every person in the city and every peasant in its rural areas with 15 meters of dacron annually since 1971. Sometimes more varieties of corduroy are supplied to the village stores outside Changchow than to big department stores in cities.

To guarantee sufficient land for the communes, the state has strictly controlled industry's use of cultivated land for building factories. Another way to economize in the use of farmland is for factories to use chemicals instead of farm products as raw materials. The making of such chemical products as dacron, plastics and synthetic starch in Changchow saves an amount of grain and cotton equal to the output of 50 percent of the farmland around Changchow.

Hsincha Commune

In busy farm seasons many Changchow factories send teams to the communes to help. Workers' teams bring reference material, spare parts and tools to help repair farm machines and implements. They solicit the commune members' opinions of industrial products for agriculture and hold classes to train farm-machine mechanics. The workers do farm work along with the commune members.

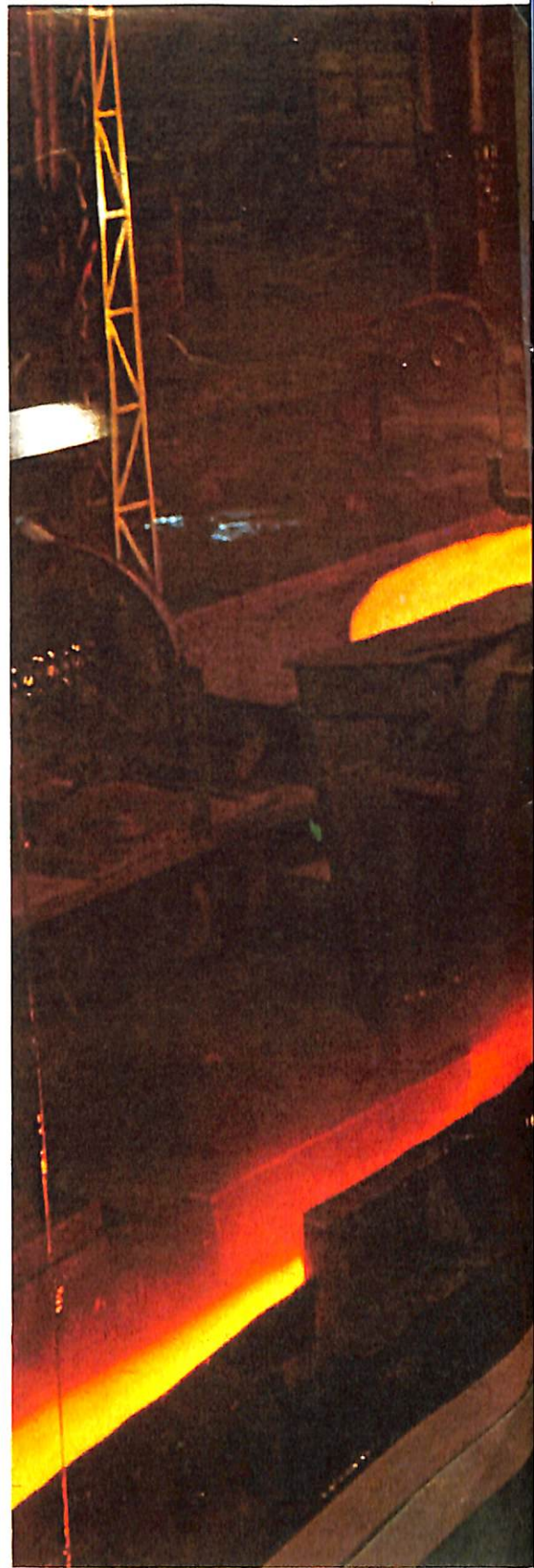
Like other communes around the city, Hsincha commune gets constant support from the city's factories. The commune has a farm-machine station. There are production team factories processing farm and sideline products. Most of the machines were made in Changchow. The commune has 240 big machines such as tractors



Field testing a laser range finder.



A worker-cadre-technician team examines quality at the Changchow Corduroy Printing and Dyeing Works.





Simple program-control equipment automates the production of hot-rolled band steel at the Changchow Steel Works.

and motors. Production team drivers and mechanics are capable young people, many of whom were trained by Changchow workers in short-term classes.

A deputy-chairman of the commune revolutionary committee told how Changchow industry supports agriculture in Hsincha commune. "Our commune has 866 hectares of land and a labor force of 4,000. In the past, agriculture developed slowly because our manpower could not cope with our large expanse of

land. In recent years, however, industry's support has helped us mechanize rapidly. Now we have basically mechanized or semi-mechanized our irrigation, drainage, plowing, threshing, transportation and the processing of agricultural and sideline products. This freed our commune members from heavy work, enabling us to devote part of our labor force to areas of scientific farming such as seed breeding and rational close planting. This, of course, raised our production.

"In 1974 our commune's grain yield more than doubled and the commune members' average income more than tripled that in 1965. Our experience proves that only under the socialist system can city and countryside unite as one and industry and agriculture promote each other. We are striving to produce more grain and raw materials to support industrial growth so as to strengthen the material base of socialism and consolidate the dictatorship of the proletariat."

An Industrial City

No More Unemployment

THERE is no unemployment in Changchow today. The problem, inherited from the old society, was solved step by step in the course of building Changchow into a socialist industrial city.

Changchow is 2,000 years old. A thousand years ago, the feudal ruling class built a 32-meter-high temple outside the east gate and named it Tien Ning Temple — "peace and happiness for the people throughout the country". In past dynasties all kinds of people engaged in "philanthropic" undertakings "to help the poor". But the city's working people never knew a day of this "peace and happiness". Under reactionary rule, more and more became unemployed. Beggars and the bodies of the starved appeared in the streets. Slum areas kept growing. By the time of liberation, 17,000 people — 85 percent of the city's workforce — were jobless.

Though the city's population has doubled since liberation, like all cities in China every able-bodied person is working. Of the nearly 270,000 residents, 160,000 are wage earners. This includes housewives whom the old society confined to the home. The centuries-old dream of the working people — a job for everyone, ample food and clothing, and security for every family — is a reality.

Eradicating the Roots

Imperialists and reactionary bourgeois scholars claim that unemployment is caused by overpopulation. But what happened in Changchow refutes this theory. The city's workers know what causes unemployment.

"Unemployment is a product of a society in which man exploits man," is the point driven home by Tan Hua-chen, a woman worker in the Changchow Synthetic Fiber Plant. The true source of the serious unemployment in old China, she said, was the long oppression and exploitation by imperialism, feudalism and bureaucrat-capitalism. Her peasant parents were so impoverished under landlord exploitation that they had to abandon their home. They drifted into Changchow but couldn't find work and had to borrow. Tan's grandfather was driven mad by usurers pressing for payment. Her mother died of illness because the family couldn't afford medical treatment.

Liberation saved Tan Hua-chen and her family. Every one in the family has a job. Tan has been cited as an outstanding worker. She joined the Communist Party and was later elected an alternate member of the municipal Party committee, taking part in the work of leading the whole city.

Near Tan's plant is the old site of a cotton mill started by a

Chinese capitalist in the 1920s with 100 workers and fairly substantial capital. Unable to stand up to imperialist and bureaucrat-capitalist competition, it folded up after only two years. In 1931 it offered shares to the public and reopened. But with imperialist capital controlling the supply and prices of cotton and electricity the mill could not get the raw material and power it needed and shut down again. Eight years later it reopened a third time with foreign aid. This time inflation and depression halted production.

Led by the Communist Party and Chairman Mao, the Chinese people overthrew imperialism, feudalism and bureaucrat-capitalism and became politically and economically independent. They went on to build socialism, destroying the system of exploitation and establishing public ownership of the means of production. This opened broad vistas for the development of the forces of production and created the fundamental condition for eliminating unemployment.

Steps and Measures

The people's government began finding jobs for the unemployed immediately after liberation. The Changchow municipal government set up an investigation group that went from door to door to register people who needed jobs and relief. With industry practically

non-existent, only a number of the unemployed could be put to work during the period of economic recovery.

After the First Five-Year Plan began in 1953 industry and agriculture expanded and more city people found work. Then the basic completion of the socialist transformation of the private ownership of the means of production led to an all-round big leap forward in economic construction in the whole country. It was the same in Changchow. With the rapid growth of industry and other construction projects demanding more labor power, not only the last of the unemployed were provided with jobs but large numbers of housewives also joined the work of building socialism.

As in other parts of China, peasants in the countryside around Changchow destroyed the 2,000-year-old feudal system of exploitation, moved on to agricultural cooperatives and then to the people's communes, well on the way to common prosperity. Never again will the peasants be impoverished and forced to drift into the city.

Changchow's municipal Party committee and government continued to improve the employment situation. Over the past dozen years, particularly since the cultural revolution began, they regularly called meetings of in-

dustrial, civil and labor departments to discuss more rational distribution of the work force and the building up of the working class in relation to economic growth. Special care was given to finding suitable jobs for the new-generation work force. Graduates of universities and secondary technical schools are assigned posts in economic construction where they can put their professional skills to full use. Graduates of ordinary middle schools also do not have to worry about finding work. Of the young people graduating between 1969 and 1974, more than 15,000 have been given jobs in factories while the rest have gone to the countryside to take part in agricultural production.

A Slum Changes

The Lotus Pond area was one of Changchow's biggest slums before liberation. It was inhabited mostly by handicraftsmen, transport workers and people without regular jobs. They were constantly threatened with unemployment. When a family was without work for some time it would have to go begging or sell the children to keep all from starving.

Today all 462 able-bodied persons of the 360 families living here have regular jobs. As more and more families have more than one

member working, 80 percent of the families have savings in the bank.

Sun Shao-ying, 74, has been living here since 1946. Her family of seven fled their flooded village in north Kiangsu province in 1946 and came to Changchow. They lived in a mat shed and begged in the streets. Two children died of starvation. Two were sold. Today her eldest son, eldest daughter-in-law and two grandsons are working in factories. Her second son graduated from university and now works in the Ministry of Metallurgical Industry in Peking. The family lives in a new brick-and-tile house and puts savings in the bank every month.

Today five times as many people in Changchow have jobs as 25 years ago. But the city's value of industrial production has increased by even bigger margins. Higher productivity has resulted in a considerable rise in workers' incomes. The average bank deposit per person in the city is 90 yuan. City environment, and cultural and material life are improving. Primary and secondary school education is universal. Hospitals, theaters and cinemas are found in all sections of the city. On both sides of paved streets new housing is being completed. Changchow, a socialist industrial city, continues to move forward.

Wang Hsia-wen, an outstanding worker at the Changchow No. 4 Cotton Mill.



This tree-shaded avenue lined with modern buildings was a slum before liberation.



He Has Kept to the Revolutionary Road

In April 1961 *China Reconstructs* told about Kan Tsu-chang ("The General Comes Home") who returned to his native village.

Kan Tsu-chang joined the Chinese Workers' and Peasants' Red Army in 1927 and took part in its world-famous 12,500-kilometer Long March (1934-35). After China was liberated by the people's forces, Kan was promoted to the rank of major general and appointed chief of the logistics service of the Sinkiang Military District of the Chinese People's Liberation Army. In the revolutionary wars he suffered three bullet wounds in the head and in 1951 received a serious head injury which precluded him from further sustained mental work. He put in repeated requests to return to Yenpei, his native village in the Chingkang Mountains in Kiangsi province. In 1957 his application was approved by his Party organization.

Since then 18 years have passed. Kan Tsu-chang still works as an ordinary commune member, contributing his part to the building of the new socialist countryside. The peasants say, "Kan Tsu-chang is a man who never rests on the road of revolution. He is a true vanguard fighter, distinguished in continuing the revolution under the dictatorship of the proletariat."

— Editor



Kan Tsu-chang constantly studies the works of Marx, Engels, Lenin and Stalin and Chairman Mao's writings.

With the commune members on a worksite.



EIGHTEEN years ago, unable to continue active service in the army for health reasons, Major-General Kan Tsu-chang returned to Yenpei, his native village in Kiangsi province. Telling himself, "If a veteran cadre thinks that a glorious history and a high position give him the right to rest on his laurels and seek only material comforts, he will gradually and inevitably degenerate politically," he has from that time lived the life of an ordinary peasant.

When he arrived in Yenpei Kan Tsu-chang went to the village Party branch and said, "I've come to settle down. I want to join you in building up a socialist countryside." The following day at the co-op store he bought a couple of large baskets. Early the next morning he was out collecting manure for the production team. He has worked in collective production ever since, never absent except when sick or called away to meetings.

The long, hard years of revolutionary war left Kan Tsu-chang with several chronic ailments for which he receives regular medical treatment. Concerned for his health, the Party branch and villagers have always urged him to take things easy. "Old Chief," they would say, "you have suffered so many hardships for the revolution and are now in poor health. You really mustn't work so hard. Just help us with your advice."

"I've come back to work as a peasant, not to be a bureaucrat or an overlord," he would reply. "Why shouldn't I work like the rest of you? There's nothing seriously wrong with me. You don't expect me to dwell on my health and forget the revolution, do you?"

Kan Tsu-chang has never forgotten the difficulties that arose in the years of armed struggle. When he was in the Red Army there was a constant shortage of food grain. To throw off the enemy's pursuit or break through an encirclement, the army often had to make forced marches for days and nights on end. No one complained. Each had only one thought, "For the victory of the revolution I must not drop out." This same unyielding spirit continues to sustain Kan Tsu-chang in building socialism today.

Building a Socialist Village

One-third of the Yenpei brigade's fields had thin, low-yielding soil. To bring a change Kan suggested that he and the brigade members make investigations and suggest methods for improving the soil. They held 20 fact-finding meetings to work out measures. After five winters of hard work all the fields were transformed and they were rewarded with a grain yield triple the original one. Their experience was summed up by the county people's government and publicized among the other brigades, thus raising productivity throughout the area.

When the Fanglou commune was building a 5.5-million cubic meter reservoir in the mountains, the cement and steel rods for construction could only be carried by truck to a point 3.6 kilometers from the worksite because there was no road.

"When we were reclaiming and cultivating land in north Shensi during the anti-Japanese war," Kan Tsu-chang told a group of shock workers, "we had no draft animals so we pulled the plows ourselves. We all have shoulders, let's go!" The commune members carried all the building materials to the worksite on shoulder poles.

No matter how cold or blustery the weather, Kan was often the first to arrive in the morning, and he took his turn working through the night with the others. The reservoir was completed in five months. In addition a 21.5-km. canal was dug. This supplied irrigation water and ensured high yields from 330 hectares of land.

In the early sixties, three years of unprecedentedly bad weather and the cutoff in aid by the Soviet revisionists caused temporary economic difficulties in the country. Agents of the bourgeoisie within the Party, represented by Liu Shao-chi, seized this opportunity to attack the people's communes. They spread the idea that the peasants had gained nothing from the collec-

tive economy and advocated the extension of private plots and the free market, the increase of small enterprises responsible for their own profit or loss, and the fixing of output quotas based on individual households. These measures, if implemented, would have disrupted the collective economy and helped to restore capitalism. In Yenpei there were also people who favored working as individuals.

Kan Tsu-chang was greatly worried by this ominous trend. For decades the goal of the Chinese revolution had been to smash the system of private ownership and countless revolutionaries had laid down their lives for this cause.

The old fighter, Kan, spent two weeks visiting ten brigades to find out what changes there had been after the setting up of the communes. He selected two brigades which had followed different roads — one socialist, the other capitalist — and began work on a comparative report. The Fuchung brigade had started poor, without working funds, grain or oxen. But it had held firmly to the development of

Middle-school graduates who have returned to their village to be peasants seek out Kan Tsu-chang.



socialist collective production, built up a substantial accumulation fund, and increased production so that every family now had reserve grain. Neighboring Fangpo brigade had allocated its land to individual households for cultivation and had also enlarged the private plots. Total grain output had decreased yearly and it now had to buy 30 tons of state grain annually to make up the deficit needed to feed its members.

Armed with these facts, Kan went to the county Party committee to report. "This is living proof that only socialism can save China," Kan said. "We must use it to convince the peasants that only through the collective can prosperity be reached." Following Kan's suggestion the Party committee launched a campaign to educate the peasants on the principles of building socialism. This helped to consolidate the communes.

Always close to the masses, Kan Tsu-chang gave them his full support in their struggle against the counter-revolutionary revisionist line of Liu Shao-chi and Lin Piao which would have undermined the socialist revolution and development. Five small reservoirs built by the Fanglou commune raised the area of their land free from drought or waterlogging from 25 to 75 percent. All low-yield grain and cotton fields are now high-yield ones. With the completion of twelve small hydroelectric stations, the processing of farm and sideline products has been mechanized and electricity has been installed in every production team.

Principles He Keeps

Among the principles by which Kan Tsu-chang lives are those of always taking the heaviest load himself and never putting on the airs of a veteran cadre; of always considering himself an ordinary peasant and never asking for privileges.

The first small power station built in Yenpei was sufficient for all the necessary rice-husking and flour-milling but it could only supply additional electricity for a few families. Because Kan had worked

hard on construction of the station, the brigade leaders wanted him to be among the first to have electric light in his home. "No," said Kan, "I'll have electric light when every other family has it too. It's Chairman Mao who made all the changes in our village possible and it is through our collective strength that this station has been built. A Communist should be the first to bear hardships, the last to enjoy comforts."

For a long time Kan Tsu-chang and his family shared a house with his two brothers and their families. Several times the local government had suggested that they build him a house of his own and as an army veteran he was entitled to this. "The state's concern is reflected in the regulation, but I don't need a house right now. We are trying to build up the whole country and all available money should be used on urgent projects," Kan said. Later, as his family grew with more children, his brothers' house was really too small. Then, in the slack season, his whole family made bricks and built a place of their own.

Although Kan Tsu-chang continues to receive his regular pay from the army, he doesn't regard it as his personal property. "This money comes from the state and the working people," he often says. "Our responsibility is to use it for the building of socialism." He eats, lives and wears the same clothing as the ordinary commune members. He grows his own tobacco and smokes it in a long-stemmed pipe he made himself.

When he went to Peking for a meeting last March, he wore the same old patched cotton padded jacket he had worn when stationed in Sinkiang. When his wife suggested he buy two big mosquito-net hooks to replace the old ones which had broken, he said, "For the money I would have to spend, we can buy several kilos of fertilizer, and with the fertilizer we will be able to grow several extra kilos of grain for the commune." He found a piece of wire and made the hooks himself.

Frugal as he is in family affairs, he is generous in helping the col-

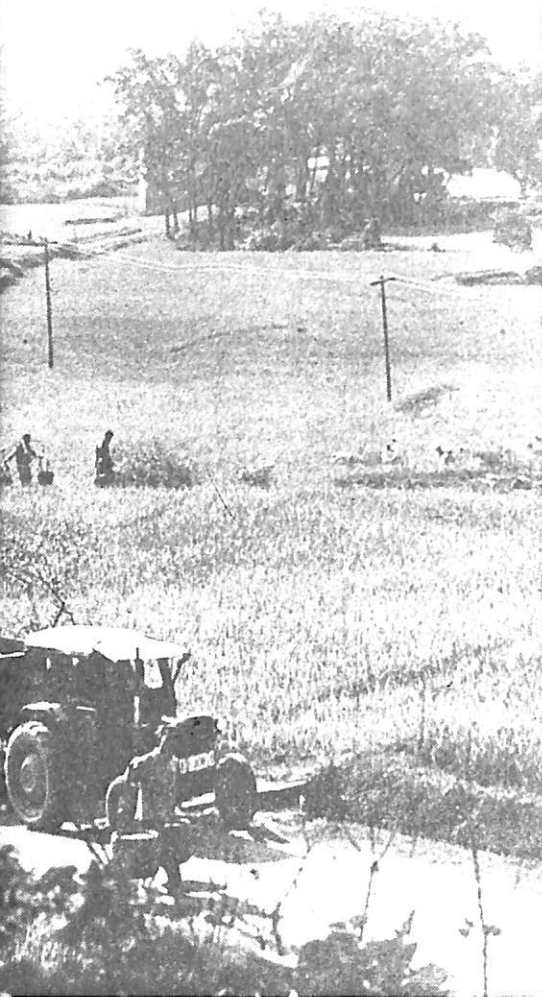


Fanglou commune where Kan Tsu-chang lives.

lective and the masses. When building a reservoir, the Wuchang brigade wanted to apply for a state loan but Kan went to its leaders and said, "Don't ask the state for funds. Let's try and raise the money ourselves." He himself donated 600 yuan to the project. The reservoir was built without a state loan.

Since he returned home, Kan has spent more than 80 per cent of his pay to help the collective build water control projects and purchase fertilizer and farm machinery. Once someone commented, "You were formerly a high-ranking officer, you could have had money and an easy life. What made you give up these things?"

"We don't make revolution to win fame or fortune," came the reply. "We did not overthrow one exploiting class to create another privileged group. We made revolution to destroy the system of private ownership, liberate mankind and bring about communism."



spare, they went out to the production team to work.

When Kan's third daughter, Kung-jung, was in primary school, she was once ridiculed by her classmates for wearing an old pair of cloth shoes with holes in them. Embarrassed, she told herself her family could easily afford a new pair. When she got home she threw the shoes out, determined not to wear them again. Her father picked them up and carefully patched the holes. Then he said to Kung-jung, "What you threw away was not just a pair of shoes but the working people's quality of hard work and plain living. Holes in shoes can be mended. But when there are holes in your ideology, the filth of the bourgeoisie will seep through into your mind. Don't take this lightly!" The girl sat for a while wrapped in thought. Then she got up, put on the shoes, and smiled.

Today three of Kan Tsu-chang's children are working as ordinary commune members. Their father often asks old poor peasants to tell them the history of their families, of the village and of the revolution-

ary struggle there, and the contrast between the old society and the new.

The children were especially impressed by a story Kan Tsu-chang himself told them. It was an incident that occurred during the Second Revolutionary Civil War (1927-37). Not long after he joined the Red Army, he and one of his comrades, a Communist named Liu Chun-yuan, were talking about the future. "After the victory of the revolution," Liu said, "we'll go back and build up our homes. We'll turn the hills into orchards and the plains into granaries." A few days later Liu was fatally wounded in action. His last words were, "Carry . . . the revolution . . . through . . . to the end."

"The task of carrying on the revolution is now ours," Kan told his children. "Like the Red Army fighters before us, we must have the determination and the stamina to carry forward the struggle. Our land was won through the blood of many thousands of martyrs. Our duty is to make it beautiful and prosperous."

Keep Revolutionary Traditions

Hard work and plain living are a precious tradition of the revolution, Kan Tsu-chang often tells his children. Work is an honor and not to work is despicable. On one occasion he asked his oldest daughter, Ping-jung, to do some field work after school. She was very unwilling and pouted as she went off. That evening he called a family meeting. He told his children they must not think themselves superior because their father was a high-ranking cadre. "A landlord or a capitalist would leave a legacy and his children would live off it like parasites," he said. "The legacy we proletarians leave is the true quality of the working people, the revolutionary tradition of hard work and plain living." Then he gave each of his children a notebook in which to record their work days and he formulated a rule for the family: Everyone must take part in collective work and wholeheartedly learn from the other commune members. After that whenever his children had time to

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Code of Discipline for the People's Army

REVOLUTIONARY discipline in the army has always been viewed by Chairman Mao Tsetung as essential to providing a strong political base for army-building, correctly handling relations within the army and creating closer ties between the army and the people.

From the earliest days of the Workers' and Peasants' Red Army Chairman Mao required the soldiers to speak politely when dealing with the masses, never strike or swear at them, pay fairly for all purchases and never force people to do labor for the army. In the spring of 1928 while the Red Army was in the revolutionary base in the Ching Kang Mountains Chairman Mao set down the first version* of the Three Rules of Discipline: 1. Obey orders in all your actions; 2. Don't take anything from the workers and peasants; and 3. Turn in all things taken from local bullies. He set

forth the Six Points for Attention in the summer of that same year: 1. Put back the doors you have taken down for bed-boards; 2. Put back the straw you have used for bedding; 3. Speak politely; 4. Pay fairly for what you buy; 5. Return

* After many years it was found that the versions of the Three Rules of Discipline and Eight Points for Attention in use varied slightly from place to place. In October 1947, as the Chinese People's Liberation Army swung into large-scale counter-offensive after smashing attacks by the Chiang Kai-shek Kuomintang reactionaries, the People's Liberation Army General Headquarters reissued them in a wording unified by Chairman Mao. They now read:

The Three Main Rules of Discipline

- (1) Obey orders in all your actions.
- (2) Don't take a single needle or piece of thread from the masses.
- (3) Turn in everything captured.

The Eight Points for Attention

- (1) Speak politely.
- (2) Pay fairly for what you buy.
- (3) Return everything you borrow.
- (4) Pay for anything you damage.
- (5) Don't hit or swear at people.
- (6) Don't damage crops.
- (7) Don't take liberties with women.
- (8) Don't ill-treat captives.

everything you borrow; and 6. Pay for anything you damage.

After 1929 Chairman Mao changed point 2 above to "Don't take a single needle or piece of thread from the masses". Point 3, "Turn in all things taken from local bullies", was changed to "Turn in all money raised" and later to "Turn in everything captured". To the Six Points for Attention he added two more: "Don't bathe within sight of women" and "Don't search the pockets of captives".

These two sets of rules became an important part of the Red Army's political work. The great majority of its soldiers took them to heart and made them the standard by which they measured their conduct.

Fig. 1 shows a piece of white cloth, now patched and weather-beaten, used by a Red Army sol-

Fig. 1

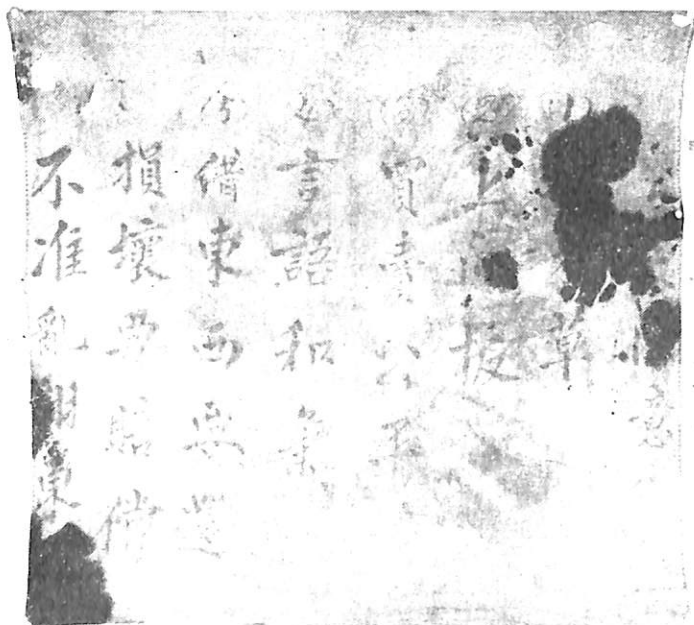


Fig. 2

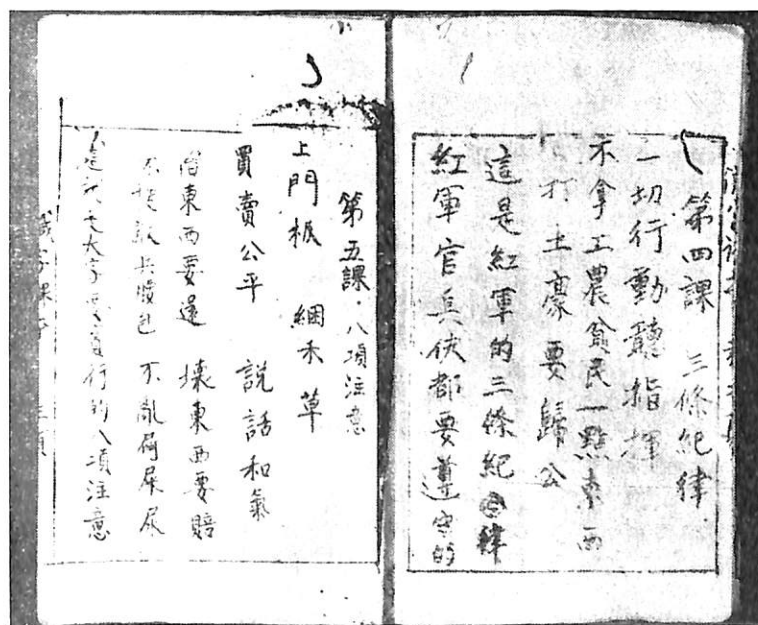




Fig. 3

dier to carry his personal belongings. On it the owner has written the Six Points for Attention. Many soldiers wrote these points on such cloth. After making camp at night, they hung them up and discussed their conduct with reference to these points.

Fig. 2 shows the Three Rules of Discipline and Eight Points for Attention, part of a textbook used by the Red Army, mimeographed on rough paper from a hand-written stencil—the only way the Red Army had to do printing at the time.

Fig. 3 shows a slogan painted in whitewash on this board. It reads: "The Red Army must not damage anything belonging to the people. The Red Army is an army serving the interests of the workers and peasants." The board was put up by the 19th Division of the Red Army in 1929 in a village in the Tamiao Mountains in what is today the Jungshui Miao Autonomous County of the Kwangsi Chuang Autonomous Region. It was one of the many ways in which the Red Army educated the local people about the army and its aims.

The Red Army subsequently became the Eighth Route and New Fourth armies during the War of Resistance Against Japanese

Aggression (1937-45) and later the People's Liberation Army. All through the years of arduous revolutionary struggle this glorious tradition has been carried out and the army has adhered to the Three Main Rules of Discipline and Eight Points for Attention in an exemplary way. This helped to strengthen the relationship between the army and the people, which has closeness of that between fish and water. Thus the army was able to win the support of the people in all periods, triumphantly complete the Long March* and win the War of Resistance Against Japanese Aggression and the War of Liberation (1946-49).

When a unit of the Red Army passed through a village in Pengshui county, Szechuan province on the Long March in 1934, it

* In October 1934 the Chinese Workers' and Peasants' Red Army, under the leadership of the Chinese Communist Party, set out on a great strategic move from the Central Revolutionary Base in Fukien and Kiangsi provinces (with its center at Juichin). It marched through 11 provinces, scaled towering perpetually snow-covered mountains and crossed a vast uninhabited marshland. Enduring great hardships and privations, the participants defeated numerous enemy attacks and attempts to block the way, covered 12,500 kilometers and eventually reached the revolutionary base in northern Shensi province in October 1935. This became known as "The Long March", famous in China's modern revolutionary history.

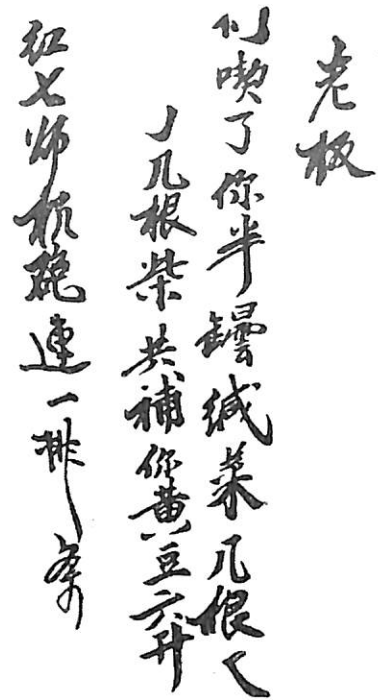


Fig. 4

stayed the night in an empty house. When the soldiers departed they left this note written on rough paper on the door (Fig. 4). It reads: "Countrymen: We have eaten half a jar of your salted vegetables and some of your green onions. We also used some firewood. In payment we are leaving six *sheng* (3 kilograms) of soybeans. First Platoon of the Machine-gun and Artillery Company, 7th Division, Red Army."

On their return, Huang Tangchen, owner of the house, and his family, finding the note and beans, spread the word through the village that the Red Army had been there and was a different kind of army, an army of the people. So moved was Huang that he preserved the note, even though it meant taking a great risk. Kuomintang troops came to the village not long after, and Huang pasted the note over with a picture of a traditional door god, symbol of prosperity.

After liberation Huang Tangchen peeled off the door god. When a representative of the people's government came around collecting relics of the revolutionary struggle, Huang sawed the panel out of the door and presented it to him.

SECOND LIFE

— How a Miner Crushed in an Accident Was Saved

WEN HUI

AROUND NOON one day in May 1974, an ambulance pulled up at the Chungshan Hospital of the Shanghai No. 1 Medical College with a critically injured man. He was Yang Kuan-kang, a coal miner from near Nanking almost 300 kilometers away.

Three days earlier he had been repairing a pit 60 meters below ground when the walls suddenly collapsed and buried him. His left thigh crushed under a heavy cement support beam, Yang, a big man 1.8 meters tall, was slammed down into a space less than a cubic meter in size. Stones and mud pressed his chest and water reached his chin.

Working furiously for 24 hours, fellow miners finally extricated him and took him to the local hospital where he was given emergency treatment and rushed on to Shanghai.

When Yang reached the emergency room of the hospital, his left leg was discolored with internal bleeding and so swollen that the hip could not be distinguished. Great contusions covered his waist, chest and right arm. He had not urinated for three days, was in a coma with very high blood pressure, and his condition was critical.

Yang Kuan-kang leaves the hospital after his recovery.



Mortality in such cases is very high because the damaged tissues constantly decay, spreading poison throughout the body and causing kidney failure. However, in spite of seemingly insurmountable difficulties, medical workers whose revolutionary spirit of serving the people was heightened by the repudiation of old ideas and traditions in the movement to criticize Lin Piao and Confucius, were determined to do everything possible to save the life of this miner.

The hospital Party branch formed a special group of doctors, nurses and others from the departments of surgery, orthopedics, urology and internal medicine.

Kidney Failure

The first step was to rid the blood stream of toxic substances with an artificial kidney and draw off toxin-laden blood and other fluid through deep incisions in the leg.

Because large amounts of tissue were badly damaged, Yang's condition became constantly worse. Kidney failure continued and for ten days he passed only a few drops of urine per day. Without urination, large quantities of metabolic waste and toxic substances

cannot be eliminated and the patient dies of uremia. Members of the special group stayed at Yang's bedside day and night. The artificial kidney lowered the density of toxin in the blood.

More hurdles remained. One day while changing the dressings, the doctors discovered that some muscles, bright red only the day before, had become black and mortified. Careful examination revealed extensive and deeply hidden tissue decay. This was reducing the supply of blood, and the constant spread of decay was continuing to damage the kidneys and stop urination. Thus, in addition to using the artificial kidney to clean out the accumulated toxic substances they now had to cut out the dead tissue to reduce the production of toxin itself. Normally this is done only when dead tissue appears on the surface. Nevertheless, the surgeons boldly made deep incisions on the leg, searching out many small pockets of dead tissue. After many efforts by the group, Yang began to urinate more normally.

Amputation?

After repeated cleaning and removal of dead tissue, Yang's

uremia became less serious. But inflammation and discharge made his leg look like a rotten melon. It oozed profusely and the bones were exposed in some places. His temperature rose to 40.5° C., with chills and fever, convulsions and shock. The large amount of wound surface and discharging tissues once again endangered his life.

Outstanding orthopedists and urologists from two other hospitals were called in. With the deterioration of Yang's condition, a sharp struggle between two ways of thinking developed among the medical workers. "The usual method abroad in such cases," one suggested, "is early amputation to cut off the source of the toxins spreading through the body and save the patient's life. It's penny wise and pound foolish to try to keep the leg." Someone else remarked, "Septicemia and further kidney damage will develop if we keep the leg."

Most of the doctors, however, thought that Yang's leg could be saved because damage was not serious on the inner side where the main nerves and blood vessels are located. The extent of dead tissue was severe on the outside, but this could be treated with cleaning and surgical removal.

The doctors learned that when the Party had called for a vigorous development of mining, Yang had given up his factory job and volunteered to work in a coal mine. For the past five years he and others had often worked tirelessly far into the night to help open up new mines. How could Yang continue to do his share if he lost a leg?

The medical workers decided not to amputate. Together they planned the surgical procedure which would save his leg.

At the operating table the doctors from Chungshan and other hospitals worked as a team. The surgeon enlarged the wound on the inner side of the leg, exposed layer after layer of tissue and cleaned out the decaying parts. As he cut deeper, red muscles appeared, which contracted as he pinched them slightly. Healthy muscles meant that the leg could

be saved, and the doctors sighed with relief.

In three hours of tense work, the surgeon operated from the knee to the hip, removing more than a kilogram of gangrenous flesh.

Conquering Infection

The road ahead was full of ups and downs. Yang still had a high fever, rapid breathing, chest pain and coughing. X-ray showed pneumonia and fluid in the lungs. The bacillus pyocyaneus was found.

The doctors knew that patients with kidney failure may pass several crises only to die of secondary infection, particularly in the lungs. Though a local problem, it decisively affected the outcome of the whole treatment and therefore had to be solved at once.

Two doctors from the hospital of the Shanghai Academy of Traditional Chinese Medicine were invited for advice. Working closely together, the doctors of western and traditional Chinese medicine brought the bacillus pyocyaneus infection under control in two weeks.

Now a fungal infection began in the digestive system and severe diarrhea set in. Combining traditional Chinese and western medi-

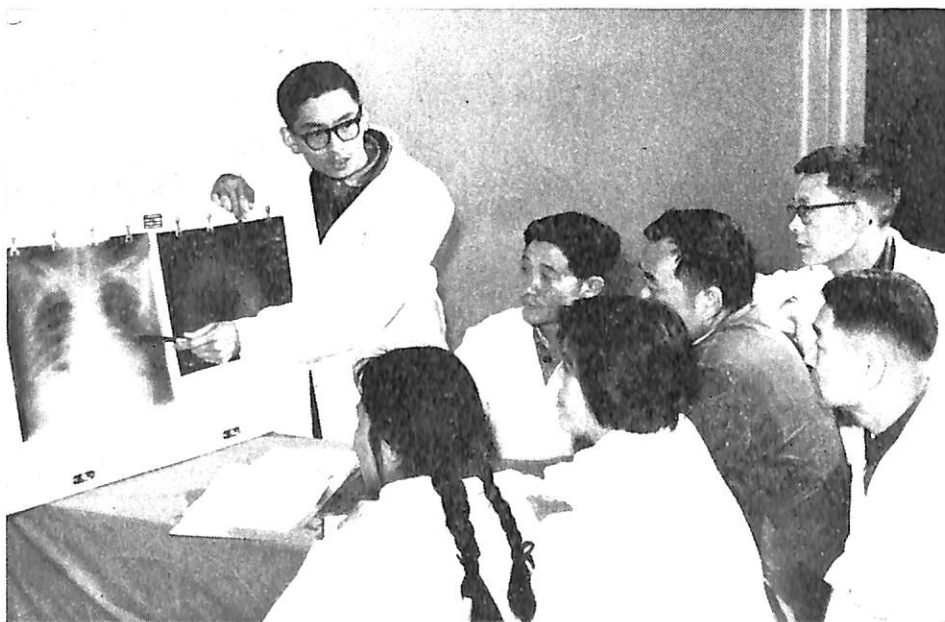
cine, the doctors tried to increase the patient's power of resistance. They used dialectics to analyze the different opposing factors at different times, and adopted different methods of treatment at different stages. Meanwhile, breaking the taboo of old medical literature that strictly limited the diet of patients with kidney failure, they continued using the artificial kidney and encouraged Yang to eat more in order to build up his resistance. Slowly they cleared up different infections in his body. Gradually Yang improved and his appetite increased.

In the long battle, the medical workers never ate or slept at ease. Loss of weight and eyes red with lack of sleep were common. To reduce the pain for Yang, the nurses turned him over gently several times a day, though he weighed over 75 kilograms.

As Yang began to improve rapidly after three months, a chest expander and dumbbells were placed in his room. Physiotherapists started him on exercises designed to strengthen his leg. Stubbornly persisting in spite of the pain, he first touched the floor with both feet, then stood, and finally began to walk.

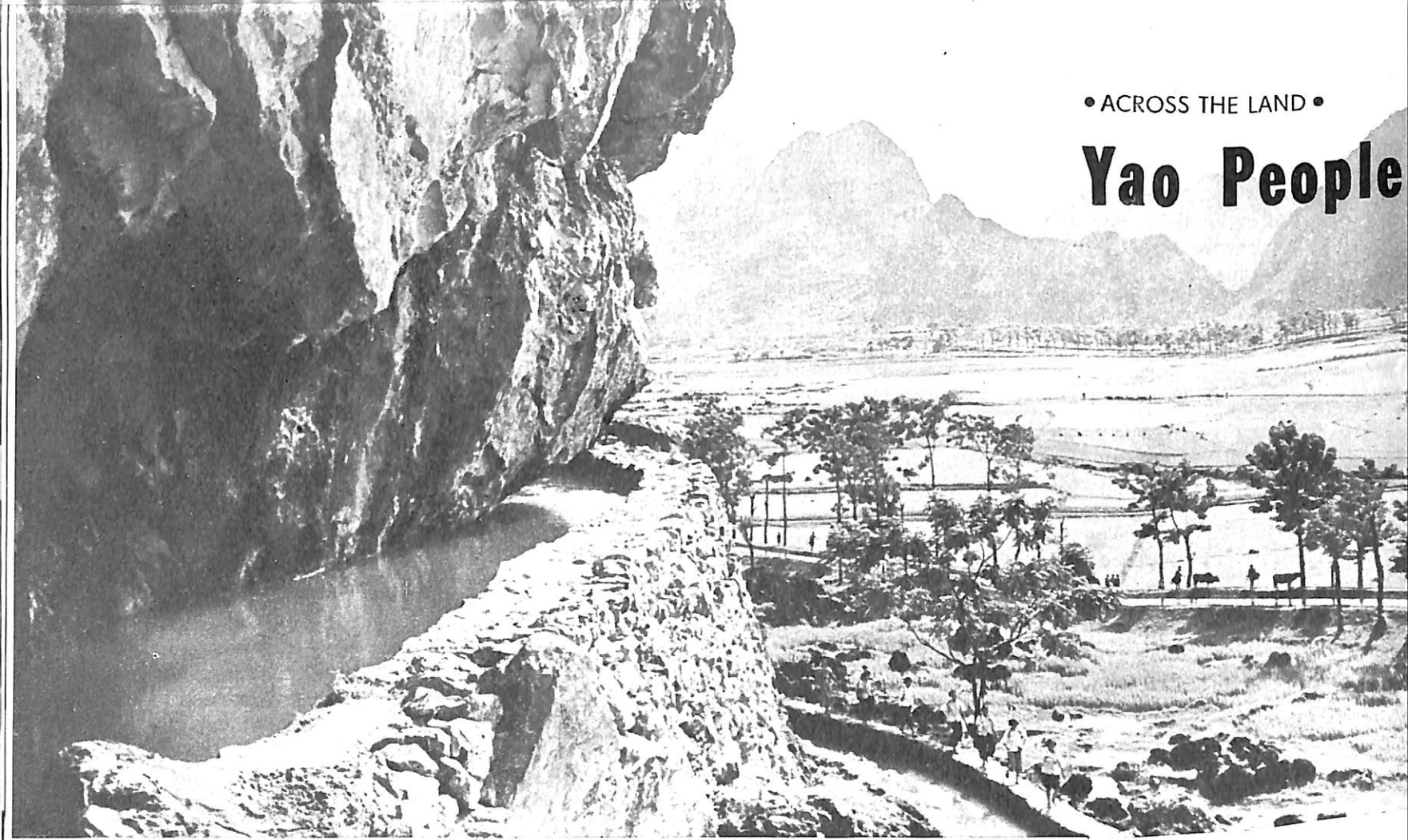
Recovered, Yang Kuan-kang left the hospital and has returned to the mining area.

Chungshan Hospital medical workers sum up their experience in saving the critically injured miner.



• ACROSS THE LAND •

Yao People



A water channel hewn along the mountainside by members of a commune.

Geologists and peasants survey for sub-surface water in an underground cave.



County leaders and commune members of various nationalities discuss plans for basic field construction.



Transform a Mountain Area

THE Tu-an Yao* Autonomous County is in a rugged mountain area in the west of the Kwangsi Chuang Autonomous Region in south China. Its 46,660 hectares of farmland were, in the past, mainly hemmed-in rock-strewn plots frequently flooded or drought-stricken. To transform this mountain area, the people of various nationalities have, since the cultural revolution began in 1966, gone all out to build water conservation projects and to tap underground water for irrigation. They are doing this through reliance on their own efforts and hard struggle. The resulting change in natural conditions has enabled them to increase production to the point where the area is not only self-sufficient in grain but also has a surplus.

* The Yao people, numbering over 700,000, are one of China's over 50 minority nationalities. They live mainly in the Kwangsi Chuang Autonomous Region and Hunan, Yunnan and Kwangtung provinces.



Increased production and consistently good harvests have enabled Tu-an to store grain.



A commune hospital, one of the new welfare facilities made possible through increased production.

One of the 14 small hydropower stations built in Tu-an county.



Formerly a rocky slope, now fertile terraced fields.



CLEARING THE 'THROAT' OF THE YELLOW RIVER

LU CHI

THE YELLOW RIVER, after rolling for 5,000 kilometers from west to east across China, reaches Chiho county in Shantung province. Less than 500 meters wide, the 79-km. section passing through Chiho county is one of the narrowest parts on the river's lower reaches. Four hundred kilometers above the mouth, it is known as the "throat" of the Yellow River. Silt from the upper reaches deposited in the river's lower reaches over the centuries has caused this section to become an "elevated river" with its bed six meters above the surrounding countryside.

During the flood season the rush of water from the upper reaches exerts tremendous pressure on this section. In the century before liberation the river breached its dykes 26 times here, submerging houses and cultivated land and causing great loss of life.

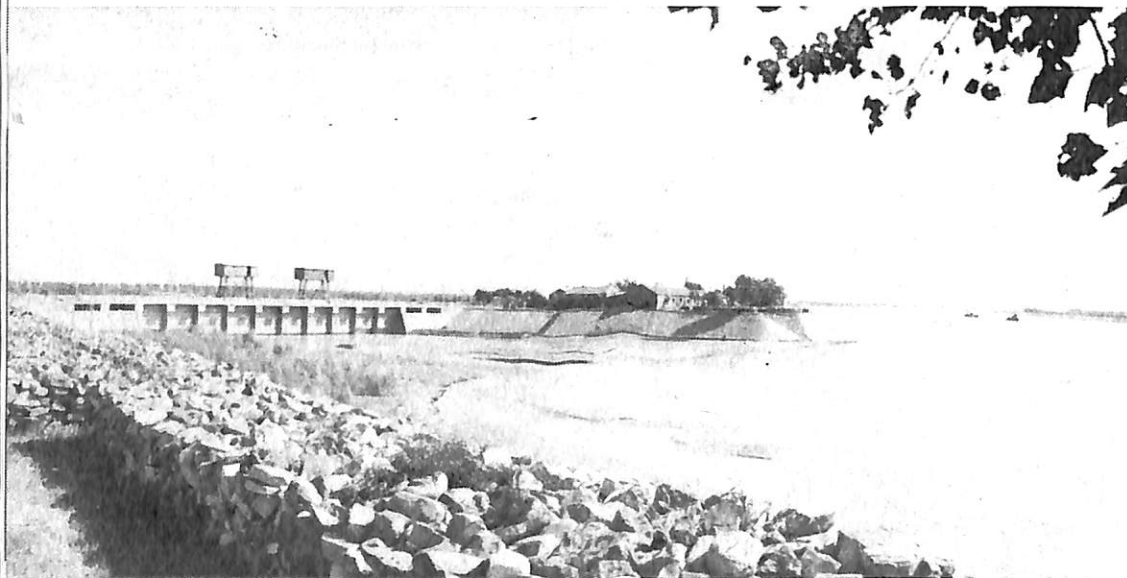
After liberation, the people along this part of the river, carrying out Chairman Mao's instruction, "**Work on the Yellow River must be done well,**" have put in

over 20 years of hard work to control it. Now a new dyke stretches for 40 km. along the northern bank, 4 km. beyond the old one, which itself has several times been strengthened and heightened. The space between the old dyke and the new one, completed in 1971, is a 400 million cubic meter flood detention area — big enough to keep the inner dyke safe even in a serious flood. Most of this work was done by the people's communes along the banks.

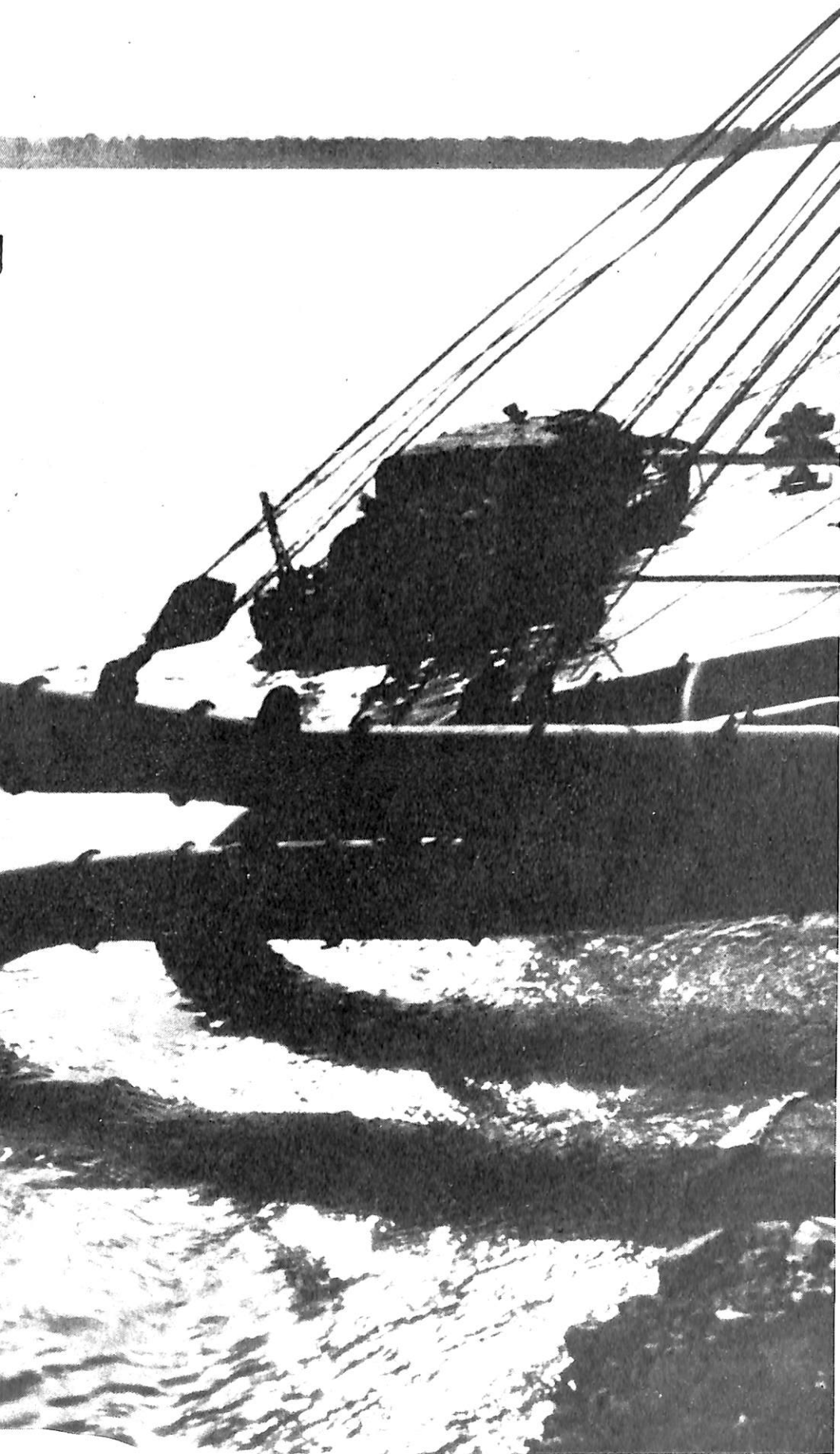
Bane into Boon

Channelling the river's water for irrigation was a project beyond the means of the pre-liberation individual peasant economy. Farming depended largely on what water could be carried on shoulder poles, so in any kind of drought, shoots even in fields next to the river withered and died. After liberation the people along the Yellow River got organized and began small irrigation projects. Then when the formation of the people's communes in 1958 provided greater

A sluice gate in Chiho county for irrigating with water from the Yellow River.



A siphoning station at Nantan in Chiho county.



collective strength they went on to bigger projects for utilizing the river. Lacking experience, at first they ran into many difficulties.

Centuries of flooding and water-logging had made the soil in some places highly alkaline. The people soon found that irrigation was raising the water table and causing more alkali to rise to the surface.

Some communes and production brigades, however, continued experimenting, trying to utilize the wisdom of the masses. One of these was the Kuanchuang brigade of the Chaokuan commune located near the old dyke. Analyzing the situation, the people felt that if water brought alkali up, water could also wash it out of the topsoil. On a small experimental tract they dug channels bringing in water for irrigation, built platform fields and then dug very deep ditches to drain away the water, which had absorbed alkali after filtering through the topsoil. The experiment was successful and in 1965 the method was adopted on 63 hectares of land, which since then have been giving consistently high yields.

In the cultural revolution a new county Party committee was set up which, according to Chairman Mao's revolutionary line, paid great attention to the initiative of the masses for socialist construction. Its members led cadres from other brigades to study and sum up the Kuanchuang experience and gave it wide publicity. As part of the movement to learn from Tachai in agriculture all communes in the county began a new drive for irrigation. In recent years they have dug nearly 3,000 canals, built over 4,500 sluices, levelled a great deal of land and built platform fields. This work created conditions for wide-scale use of Yellow River water for irrigation. The state helped by building three big sluices and twelve siphons and pumping stations in Chiho and surrounding counties. Now nearly 60,000 hectares, two-thirds of the farmland in Chiho county, are irrigated from the river.

The communes have also put in many mechanized wells which supplement the river water when



Once-alkaline lowland has become a vast stretch of paddy fields.

Another good harvest of rice in 1974.



necessary and, through pumping, keep the water table down. This has provided more favorable conditions for agricultural production.

Making Use of Silt

A problem that arose was that the irrigation channels silted up and a lot of manpower was needed every year to clean them out. While discussing the matter with dyke maintenance crews the commune members learned of another problem: breaches in dykes over the years before the liberation had left a great many depressions outside them, which increased seepage around the base. Filling these depressions in also took a lot of manpower, and some were so large

that even several years' work couldn't fill them in. The depressions needed filling in, and the irrigation channels had too much silt—couldn't the two jobs be tackled together? Some suggested siphoning the silt-laden water from the river into the depressions so that it could drop the silt before passing into the irrigation channels. The collection of silt on the bottom would gradually fill the depression and the finer upper layer could be removed and used to enrich the fields.

This suggestion was supported by the county Party committee and finally adopted. Sedimentation projects were begun one after another. One depression, although commune members had poured countless cubic meters of earth into it, still covered a square kilometer and was 12 m. deep. During 1971 it was filled up by this method. The layer of fine silt on top, good topsoil washed down from the upper and middle reaches of the Yellow River, formed a fertile field.

The depressions on 27 km. along the back of the dyke, or three-fourths of the total length of the dangerous sections, have been filled up in this way over the past few years. This has practically eliminated seepage on this portion and keeps the channels from silting up. The vast stretches of alkaline land that once lined the Yellow River here have been transformed into good farmland through these measures.

Change to Paddy Rice

In the winter of 1970-71 the county Party committee led a campaign to change from traditional dry-land grain crops to higher-yielding paddy rice. Soil and water conditions had previously been too poor in the past to grow anything but the former.

During the slack farming season the people of Chiho thronged to the fields to battle with the frozen earth. They dug more and better irrigation and drainage channels, cut off hilltops to fill in hollows and levelled the land for paddies.

The Tunghan brigade along the river, with over 60 hectares of alkaline lowland yielding an average of only 50 kilograms per *mu*, was one of the most backward brigades in the county. Its output fell far short of what was needed to feed itself. That winter the members converted all their dry land to paddies, moving 110,000 cu.m. of earth and digging nearly 100 channels in the process.

The women of the brigade, to whom the job was assigned, had never worked in paddy fields before. At first they could transplant only one- or two-tenths of a *mu* per day. Refusing to be discouraged, they kept on working till they learned. After a while one person could complete a *mu* or more a day. That autumn the rice harvest averaged 200 kg. per *mu*. For the first time the brigade grew all the food its members needed. There was even some additional for the collective reserve and 90 tons for sale to the state.

In the two or three years that followed, more than 100 of the county's brigades started growing rice, achieving per-*mu* yields of 200 to 250 kg. Growing a crop of wheat or other crops before the rice in the past two years has enabled some brigades to achieve total yields of 400 and even 500 kg. of grain from a *mu* of land.

The scene on these once-alkaline lowlands along this part of the Yellow River now resembles the flourishing fields south of the Yangtze.

15 *mu* = 1 hectare (6 *mu* = 1 acre)



A bayoneting display at the opening ceremony with 1,200 participants.



THIRD ALL-CHINA ARMY SPORTS COMPETITIONS



In the spirit of "Friendship first, competition second", athletes from the Sinkiang and Shenyang units leave the sports ground shoulder-to-shoulder after a contest.

THE world record in the women's 25-meter small-bore pistol shooting event was smashed by one contestant and equalled by another at the Chinese People's Liberation Army Third Sports Competitions held in Peking from May 11 to 25. A 24-year-old technician, Tung Hsiang-yi, from a unit stationed in Peking, topped the world record of 587 points with a score of 590 points, while Tu Ning-sheng, a 22-year-old medical orderly from a unit stationed in Nanking equalled the listed world record.

Nearly 5,000 men and women from grassroots army units throughout China competed in 18 events, including service and special rifle shooting, bayoneting, hand grenade throwing, obstacle races carrying heavy equipment, motorcycle-and-sidecar riding, track and field events, swimming, weightlifting, football, basketball and other games. Nine national records were broken 25 times by 19 athletes and one team, and 104 athletes and seven teams created 46 new army records 207 times.

Strengthening National Defense

These performances reflect the advance made in athletics and sports in the armed forces as brought about by the cultural revolution and the criticism of Lin Piao and Confucius. They show



Tung Hsiang-yi broke the world record in the women's 25-meter small-bore pistol shooting event.

A motorcycle-and-side-car cross-country race.



the militant spirit of diligent learning and rigorous training with which commanders and soldiers prepare for the defense of their socialist motherland.

Under the influence of the revisionist line of Liu Shao-chi and Lin Piao, army sports in the past emphasized the training of a small number of champions instead of mass development.

Today, guided by Chairman Mao's instruction, "**Promote physical culture and sports and build up the people's health**", sports on a mass scale have been vigorously pushed throughout the armed forces, greatly benefiting the physical fitness and combat strength of army personnel.

Every member of the armed forces takes part in physical training whether stationed on islands, plateaus, deserts or mountains, whether in training, working on construction projects or guarding the frontiers, whether assigned to administration or to basic units. At sea members of the navy do physical exercises, practice weightlifting with shells, use dumbbells and chest expanders. When on shore they climb mountains and go on cross-country runs.

During the competitions, representatives from 61 outstanding units exchanged experience.

The reconnaissance company of the Shenyang units is holder of a first-grade merit award for its part in the defense of Chenpao Island on China's northern border in March 1969. The skills they learned in sports proved very advantageous when it came to armed struggle. The company had scarcely slept for two nights before the battle. They had to lie prone in the snow for nine hours on the following day but not one fell out. Several wounded men were in the lead in the charge that followed. A cross-country runner, braving a hail of rifle fire, carried six wounded men off the battlefield over a long distance to a place of safety. This company was one of the early ones to emphasize sport and combine it with military

training. Each winter when temperatures are 30°C. below zero, they go on cross-country runs and have wrestling matches in the snow. When going on or coming off duty they practice skiing between sentry posts far apart. During the summer they hold obstacle races, swim with full packs, and practice a combination of boxing and wrestling to overcome enemy intruders. Sun Pao-sheng, a contestant at the recent sports meet who joined the ranks in 1973, has consistently practiced long-distance running over mountain roads and in deep snow with great revolutionary determination.

The unit from Kwangchow's reconnaissance group was another outstanding contestant. It is the holder of a second-grade merit award for its part in the counter-attack against enemy invaders on the Hsisha Islands in China's south territorial waters in January 1974. Swimming with full packs had long been promoted as a sport by this group among all its members. With the Saigon puppet troops' invasion of the islands, they were able to make good use of this peace-time training. After 12 hours at sea the fighters plunged into the water with their 15-kilogram packs of weapons, ammunition and equipment and swam 800 meters in 20 minutes to land on an enemy-occupied island. They gave timely support to the main forces in wiping out the enemy.

Friendship First

Serious study of the Marxist-Leninist theory of the dictatorship of the proletariat to root out still-existing vestiges of the bourgeois idea of aiming at winning championships was an important feature during the contests. While enthusiastically discussing what they had studied, the contestants put into practice the policy of "friendship first, competition second" in repudiation of the habit left over from the old society. The result was a new morality on the sports ground.



An event in the women's basketball contests is held at a military post.

A vivid example of this was shown in the bayoneting contest. Formerly each contestant tried to surprise his opponent with some new "tricks". This time during pre-competition practice, competitors from units in Peking demonstrated all the special movements they had worked out to members of the Kwangchow units with whom they were to compete. In turn, the Kwangchow competitors explained to their Peking opponents the techniques they had developed. Both sides regarded the contest as an exercise in finding the most effective methods of hand-to-hand fighting which could be used in defense of their country, rather than to win a championship.

Spectators at the volleyball match between the G-102 unit and the railway corps witnessed a heart-stirring incident. Both sides fought tenaciously. For five minutes the score had remained at 14:14. Then the referee blew his whistle and gave a point to the G-102 team, announcing that the railway corps had smashed the ball outside. Instantly, player No. 11 of the G-102 unit raised his right hand, explaining that he had touched the ball with the middle finger of his left hand before it went out. Thus his team should forfeit the point. The referee an-

nounced that he had made a mistake and the score went back to 14:14. A burst of applause from the spectators followed.

In Service to the Masses

A special feature of the contests was that instead of being held in a stadium, most took place at the grassroots level — in army camps, factories, schools and people's communes. The spectators — workers, peasants and rank-and-file soldiers — were asked for their opinions of the performances. This was the first time that a sports "meet" had been held in this way. It enabled the masses to comment on the athletes' skills, it gave a chance to the athletes to learn from the masses, and provided a stimulant to the masses to take up sports and athletics.

Seven thousand members of the Evergreen commune in Peking's outskirts watched the finals of the team bayoneting contest and the team competition of gymnastics with apparatus held at their commune brigades. After the events, the contestants gave the commune's militia members pointers on bayoneting and listened to their comments on the contests.

The women's table tennis team finals were held in a waiting room

at the Yungtingmen railway station. Passengers stood astonished when they saw such expert matches being played in such a place and especially when the players joined the station staff in sweeping the platforms and waiting rooms after the games.

In factories and villages where contests were held, the athletes got together with the workers or peasants to hear from the latter what they had learned from their political studies and work.

A body of 230 workers, peasants and soldiers with high political consciousness were invited as commentators for the competitions. They paid special attention to the question of the essence of proletarian sportsmanship, how it should be promoted and what bourgeois thinking and behavior should be eliminated among athletes. After each contest they sat down with the athletes and told them frankly their observations of their good and bad points to help them improve future performances. In many army units it has now become the custom to invite workers, peasants and soldiers to give their opinions on sports tournaments. This is regarded as an important measure for guaranteeing the proletarian orientation of their sports activities.

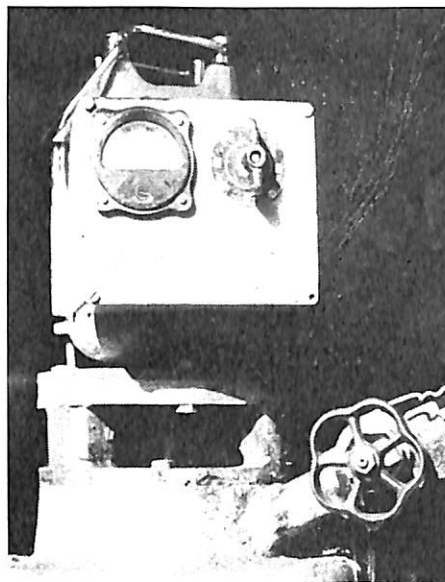
Remote Areas Welcome Mini- Turbogenerators

IN the summer of 1972 a team doing research on small-size turbogenerators, investigating water sources in Liaoning province, visited two families of old peasants keeping watch on a forest deep in the mountains of Chien-chang county. Located far from the headquarters of their production brigade, they were its only members without electricity.

The team, which was from the Tientsin Electric Transmission Designing Institute, wanted to help get electricity for these two families who were working so diligently year in and year out for socialism deep in the mountain forest. Its members found a spring suitable for feeding a small turbogenerator.

Back at the institute, in a few days they completed a 250-watt turbogenerator the size of a tea-kettle and weighing only 21 kilograms, such as they had never made before.

They brought it to the mountain village where everyone went to work digging a reservoir and channel, stringing lines and installing the generator set. The whole thing was ready to go in less than half a day. As the lights were switched on, the old peasant couples' faces lit up with smiles as they looked from the bright light to the portrait of Chairman Mao



The small turbogenerator in place and supplying a mountain village with power.

on the wall of one of the cave houses.

This is one of the countless deeds of wholehearted service to the people performed by the research team since it was set up in 1970.

Before the cultural revolution the smallest turbogenerator set designed by the Tientsin Electric Transmission Designing Institute was one of 12-kilowatt capacity. This was still too big for the limited water resources, electric needs and economic strength of remote mountain villages.

Although small turbogenerator sets were urgently needed by the people, influenced by Liu Shao-chi's revisionist line, designing personnel had a tendency to worship foreign things and look down on local methods. They were interested in big, sophisticated projects rather than small, simple ones. Thus their work lacked relation to reality or the needs of the masses and they had never given serious consideration to the demands of the peasants.

Such a revisionist line was criticized during the cultural revolu-



With electric lights, night is as bright as day for the old forest watchers.



Researchers at the Tientsin Electric Transmission Designing Institute work on a small turbogenerator geared to the needs of remote areas.

tion and the institute staff saw more clearly the aim of scientific research as serving industrial and agricultural production and the worker and peasant masses. They began to carry out in earnest Chairman Mao's policy of "walking on two legs". In addition to large electric transmissions, automatic control equipment and medium-sized hydropower equipment, they took up small projects.

A special team was set up for research and development of small turbogenerator sets. It has toured the countryside in many areas and according to its findings created various types of small turbogenerator sets suitable to local water resources, funds and manufacturing ability.

In the past few years they have designed and produced seven types of mini-turbogenerator sets with capacities ranging from 0.6 to 12 kw. suitable for mountain villages, island fishing hamlets, border outposts, road maintenance stations and mountain weather and hydrological stations with limited water resources.

Sets above three-kw. capacity can be used with belts to directly drive machinery for processing farm and sideline products. Twelve-kw. sets are suitable for use in irrigation and drainage. All of them are practical and inexpensive, thus much appreciated by the people.

One is a 1.5-kw. Pelton turbine set made up of only four components produced for the Suchangtzu production team far in the mountains of Chinglung county, Hopei province. The team is located beside a spring which flows the year round, but the flow is only one kilogram per second. The poor and lower-middle peasants in the team had built a small reservoir, hoping to use the water to generate electricity, and the Tientsin research team came to their aid with the turbogenerator. It has brought a big change to the place. Fields can be irrigated and for the first time paddy rice is being grown there. Grain output has gone up. The reservoir is used for fish breeding and the mountains are planted to fruit trees. "This spring was useless in

the past. Now it is a source of happiness," say the commune members.

On the Tibetan highlands, with Tibetan workers, the research team trial-produced a 5.5-kw. package Pelton turbogenerator set. Sites have already been named for hydroelectric stations, chosen after covering over 1,000 kilometers of snowy mountains, crossing icy rivers and investigating water sources along with the Tibetans. The team is now cooperating with other organizations in designing turbogenerator sets suited to local needs to do more in support of socialist construction in the Tibetan and other border regions and remote mountain villages.

Answers to LANGUAGE CORNER Exercises

In the Post Office

(1)

- A. Comrade, I want to mail a letter.
- B. Airmail or ordinary mail?
- A. Airmail.
- B. Please stick on a 10-fen stamp and then put it into that mailbox.
- A. All right, thanks.

(2)

- A. Comrade, I want to mail a parcel.
- B. Please fill out a parcel post form and write the sender's and receiver's name and address clearly.
- A. To mail printed matter do I also have to fill out a form?
- B. No.
- A. How about a registered letter?
- B. Not for that either.

Revolutionary Culture at the Grass Roots

HUGE numbers of peasants from Hsiyang county in Shansi province gathered at the county town for a three-day cultural festival last spring. They were amateurs, mostly young people, but among them were also children, oldsters and some seasoned brigade Party secretaries. On five stages and in the main streets they performed more than 2,700 singing, dancing and operatic numbers, most of them composed by themselves. These programs, in praise of socialism and criticizing revisionism, turned the county town into a center for the new socialist culture and ideology.

Hsiyang county is the home of the Tachai production brigade, nationally famous for its achievements in agriculture. The brigade has also set an outstanding example for developing a militant mass culture. Its Communist Party branch has continually sponsored activities for revolutionary literature and art so as to make these a powerful weapon **“for uniting and educating the people and for attacking and destroying the enemy”** as Chairman Mao urges.

IN the 1950s during the movement to form agricultural co-operatives, the brigade's propaganda team composed “Ten Ways the Co-ops Are Better”, a song to be acted out. It did a great deal to convince the peasants that the bright road forward lay through socialist collectivization. In the early sixties when the class enemy was attacking the three red banners — the General Line for Socialist Construction, the Big Leap Forward and the People's Communes — the team replied with another dramatized song, “Long Live the Three Red Banners”.

When an unusually big flood struck the Tachai brigade in 1963 the class enemy tried to create a

mood of pessimism by spreading rhymes such as “Ten years' work in water drowned, The Tachai red flag hits the ground.” At the suggestion of Party secretary Chen Yung-kwei, the propaganda team produced the dramatized song “Self-reliance Will Keep Tachai's Red Flag Flying”. It punctured the enemy's propaganda and inspired the commune members to overcome their difficulties with a revolutionary will.

Soon after the Great Proletarian Cultural Revolution began in 1966 the propaganda team composed the song, “The Hearts of the Tachai People Turn Toward the Red Sun”, expressing their determination to carry the cultural revolution through to the end. Central Broadcasting Station picked it up for its program and it became an instant hit throughout the country.

At last spring's cultural festival, the Tachai propaganda team was

enthusiastically applauded for its numbers criticizing Lin Piao and Confucius. Among them were the song “Four Women Criticize the ‘Classic for Women’”,* the dance “The Iron Girls Criticize Lin Piao and Confucius in the Fields” and the song-and-dance “Pass the Shoulder-pole Spirit from Generation to Generation”.

IDEOLOGICALLY and culturally, the Tachai Party branch has never yielded an inch to the enemy, never missed a chance to promote socialist culture and never let up on educating the peasants with Marxism-Leninism-Mao Tse-tung Thought.

In 1967 the Hsiyang County Revolutionary Committee called on the people to learn from the Tachai brigade in cultural work as well as

* “Classic for Women” laid the moral standards for women in the feudal society.

The cultural propaganda team of the Tachai brigade perform in the village street.





During a work break Chu Wen-yi, deputy Party secretary of the Kaolo brigade, and his daughter-in-law do a scene from "The White-haired Girl" in Peking opera form.

in agriculture. It urged them to mobilize the masses to use every available literary and artistic medium to create a socialist culture.

The movement has now spread to every corner of the county. Each of the 411 production brigades (belonging to 20 communes) has its own amateur cultural propaganda team. They put up wall newspapers containing their own critical articles, poems and paintings. They write songs, plays, operas and ballads and perform them in family courtyards for the neighborhood, in the fields during work breaks and over the brigade's radio rediffusion system. They put up exhibitions and hold storytelling sessions, lantern-slide shows and forums at which readers discuss new novels. About 16,000 people throughout the brigade take part in such activities.

The cultural life is so lively that for the past few years two festivals a year have been held, at the Lunar New Year and on Army Day, August 1. People gather in the county town and at commune centers for performances by the propaganda teams and to view exhibitions of art. These days serve as an occasion for reviewing socialist literature and art, comparing work and exchanging experience.

MORE and more brigades are showing outstanding results from the mass cultural activity. The Liuchuang brigade, for exam-

ple, is known locally as the "poetry brigade". Some of its members began writing poetry in 1958 during the big leap forward and they were joined by others in later years. Now the brigade has 150 amateur poets. They regularly hold poetry recitations and put out a mimeographed magazine of their works.

With an 80-member chorus and 11 amateur composers, the Lianyangkou brigade is the "singing brigade". Singing revolutionary songs is a popular activity in all its villages. When one is performed by the propaganda team the audience often joins in.

Chu Wen-yi, deputy Party secretary of the Kaolo brigade, has got every member in his family to sing arias from the model revolutionary operas. He and his daughter-in-law rehearsed scenes between the White-haired Girl and her father in the Peking opera version of the story, which they perform during work breaks in the fields. With Chu in the lead, the whole brigade takes part in cultural activities.

Many new amateur artists have come to the fore, often the same people who are active in the three great revolutionary movements — class struggle, the struggle for production and scientific experimentation. One of them is Shih Changyuan of the Lianyangkou brigade. He learned to read and write and to read music only in the 1950s,

when he was already approaching middle age. Since then, with encouragement from the Party, he has written more than 300 revolutionary songs and become a nationally-known peasant composer. His new dialogue-song for male voices, "Never Seen Before", got an enthusiastic reception at last spring's festival. It tells how in 1973 in a drought of a severity "never seen before" the people of Hsiyang put forth efforts "never seen before" to get a good harvest such as was "never seen before".

Chen Hsiu-lan, 18, is leader of a team under the Shihping brigade. In the movement to learn from Tachai she organized a women's shock group which continually leads in revolution and production. She is also in the forefront in culture. Last year she wrote 15 poems and seven articles on her ideological growth while learning to sing the model revolutionary operas. She also dances, and appears in almost every number performed by her brigade's propaganda team.

Wang Teng-lai, 58 and chairman of the Paiyangyu brigade poor peasants' association, who sings with the vigor characteristic of a young peasant of socialist China, captivated the festival audience. A month previously, he was at work removing dynamite charges that had not gone off on a project to level a field. Catching sight of one that was about to explode, he leaped forward, pushing two people to the ground a second before the blast, avoiding a serious accident.

Li Chu-peng of the Liuchuang brigade often writes poems attacking the ideology of the landlord and bourgeois class. So infuriated were the class enemies that once they wrote a poem taunting him: "Li Po was a poet of the dynasty Tang, Liuchuang has a man named Li Chu-peng. He can't read a dozen characters the size of a cow, Yet he thinks he can write poems."

Hitting back, Li Chu-peng wrote:

A blind belief a thousand years old

Is smashed with one blow of the hammer.

Today's poems are not written by the sages,

They're made by workers and peasants.

The Story of Two Peacocks



After school, Yenla and Hsiao Tuan help Grandpa herd the buffaloes.

ALONG the Lantsang River in the southwestern province of Yunnan, in an area inhabited by people of Tai nationality, the breeze rippled the rice like golden waves. It was time for the harvest.

Ten-year-old Yenla, a Little Red Guard, and Hsiao Tuan, his younger brother, were coming home from primary school. "Hsiao Tuan," Yenla said, "Grandpa has to bring the buffaloes down from the mountains but everybody's busy in the fields. Let's go and help him." Grandpa was the production team's stockman.

The next day the boys again went to help Grandpa. As they were driving the buffaloes home, they saw a company of soldiers galloping toward the village. "Our brothers!" Grandpa exclaimed. "They must be going to camp nearby." The boys were excited at the prospect of seeing their People's Liberation Army "uncles"

again, and drove the buffaloes harder.

Grandma was in the courtyard when they got home. "Where are the PLA uncles?" the boys shouted as they came through the gate.

"Hm-m-m," Grandma smiled. "A bunch of Lei Fengs,* the lot of them! Came galloping in, jumped off their horses, didn't stop to wash or have a cup of tea, and rushed off to help cut the rice! Didn't even wait to feed their horses!"

"We should be Lei Fengs too," Yenla said to his brother. "Come on, let's go cut grass for the horses." Taking two big baskets and sickles, they ran off toward

*Lei Feng was an ordinary soldier in the PLA. With deep communist consciousness he served the people wholeheartedly and became an example for everyone. He was killed in an accident in 1962 while on duty. Chairman Mao called on the people of China to "learn from Comrade Lei Feng". See the November 1973 issue of *China Reconstructs*.

The PLA commander thanks Yenla and his brother for cutting grass for the army horses.



the river bank, singing as they went. The sun had already begun to set.

Sweet grass like a heavy green carpet grew along the edge of the river. The boys cut and cut. Sweat rolled down their faces. Suddenly Hsiao Tuan gave a shout. Yenla ran over to him, thinking he must have cut his hand. "Look!" Hsiao Tuan said, pointing to the ground. Yenla saw two eggs, like big duck eggs, nestled in the grass.

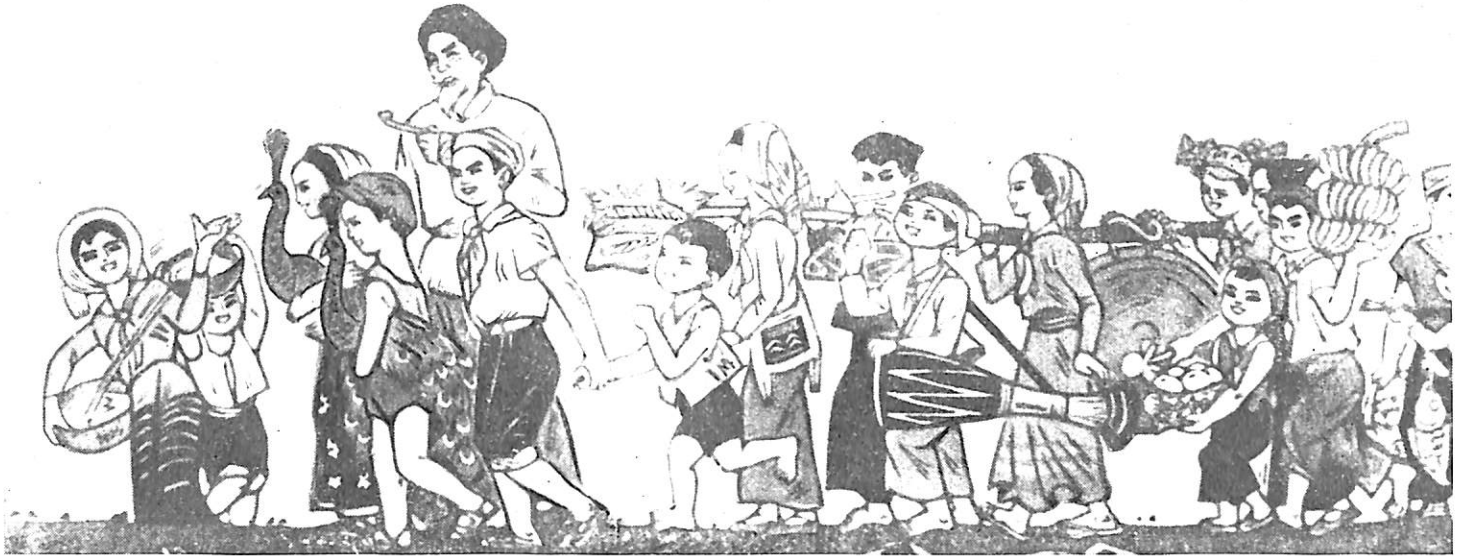


Grandpa and the children watch the peacock chicks.

"Let's ask mother to scramble them for the PLA uncles," Yenla said.

"Two eggs, for all those men?" Hsiao Tuan objected.

Yenla frowned. "I know," he said, "let's put them under a hen and hatch two ducklings. When they're big, they'll lay a lot of eggs and we can give them to the PLA



On the way to celebrate the Tai New Year with the PLA soldiers.

uncles when they come the next time!"

Yenla and Hsiao Tuan went home and gave the grass to the soldiers for their horses. The company commander smiled and praised them for their good deed. But the boys didn't mention the eggs; they were determined to carry out their plan to have enough eggs for the soldiers when they came again.

The next day, after waving goodbye to the PLA men, the two boys took the two eggs and went to see their friend Meihan, an 11-year-old girl who was also a Little Red Guard. She had a speckled hen that was sitting. The three of them carefully put the eggs under the hen.

Every day after school, they went to look at the sitting hen, impatiently waiting. At last one day their eggs hatched. But how strange the little ones looked! Neither ducks nor chickens! For several days the children argued about them and at last went off to ask Grandpa.

Grandpa came to have a look. "Well, what do you know? They're peacocks!" he said.

"Peacocks?" The three jumped with excitement.

"Yes, peacocks," said Grandpa. "Want to hear a Tai story about

peacocks?" he asked. The children sat down to listen.

"A long time ago," Grandpa began, "there was a beautiful land. One day a large flock of golden peacocks flew there from the birthplace of the sun. They dropped their many-colored feathers all over the land, turning it into a paradise of silvery cotton and golden grain. The peacocks danced on the green meadows and skimmed low over the golden rice. They spread their magnificent tails when they saw the bright-colored skirts of the girls and they sang when they heard the lovely music of the boys' flutes.

"But," Grandpa went on, "great black clouds blotted out the sky and the sun here. Our Tai villages were dark and the people lived in misery. We struggled on, always yearning for the sun.

"Today, the sun has risen and driven away the black clouds. Golden peacocks have come to our villages. Chairman Mao sent the PLA brothers, and we stood up and became masters of our land. We have taken the socialist road and our life gets better and better."

Listening quietly, the three Little Red Guards stirred, their hearts full of love for their PLA uncles. They decided that when the peacocks were grown they would give

them to the soldiers as an expression of the love of all the children in the Yunnan borderland.

News of the children's peacocks spread like the fragrance of magnolias to every house in the village. Everyone watched them grow. The Little Red Guards built them a coop of bamboo.

The peacocks grew well. They feathered and lovely colors began to appear. They strutted around uttering small cries and sometimes spread their wings and seemed to dance. The children smiled with pleasure.

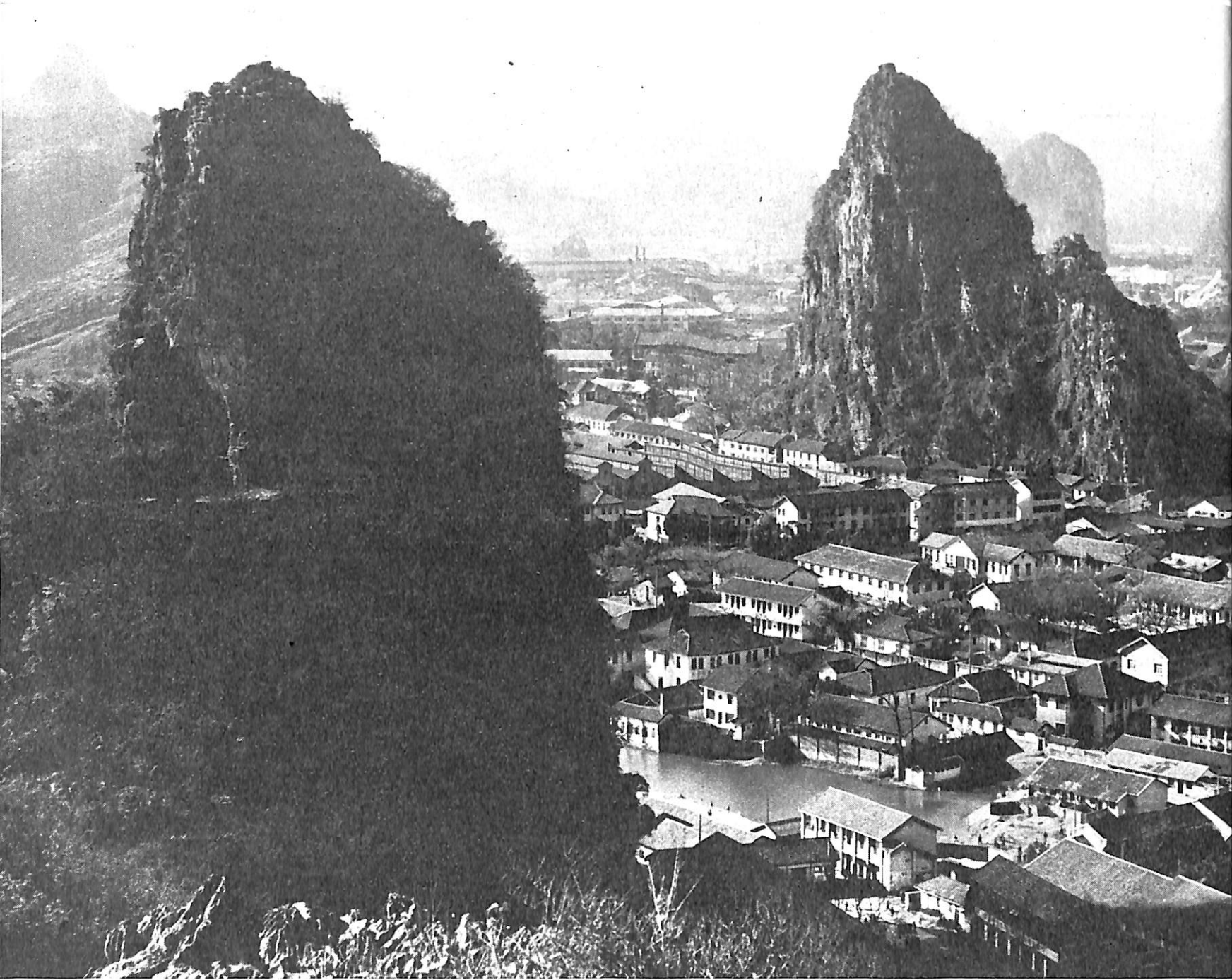
When the Tai people's New Year arrived, all the children of the village set out to visit the PLA, carrying gifts and beating drums and gongs. Hsiao Tuan and Meihan, each carrying a peacock, led the group with Yenla and Grandpa. Dancing and singing on their way, they expressed their feelings in this song:

*Beautiful peacocks came from
the east,*

*Bringing happiness to the Tai
people.*

*Our beloved PLA came from
Chairman Mao,*

*Guiding us onto the bright so-
cialist road.*



Kweilin—Famous Scenic City

SUBTROPICAL Kweilin, in the northeastern part of south China's Kwangsi Chuang Autonomous Region, has long been renowned for having the most beautiful mountains and rivers in the country. Millions of years ago this area was an expanse of sea. The water gradually eroded the soft limestone. When the Kweilin area rose in an upheaval of the earth, the sharp, jutting peaks with many weirdly-shaped grot-

toes were forced above the surface. Blue-grey rocks and clear streams peculiar to karst areas such as this added special hues to the landscape.

From very early on Kweilin was important as a point near the Ling Canal, ordered in 214 B.C. by Emperor Chin Shih Huang after he completed unifying China to link the Yangtze River in central China with the Pearl River in the

south. It gradually developed into a leading tourist city.

Green and Fragrant

Kweilin means "Forest of Sweet Osmanthus". Many varieties of the luxuriant osmanthus tree grow here, filling the city every autumn with the fragrance of their yellow, white and red blossoms. Under the Japanese imperialist occupation and the reactionary Kuomintang regime, large numbers of the



New factories and housing for workers.

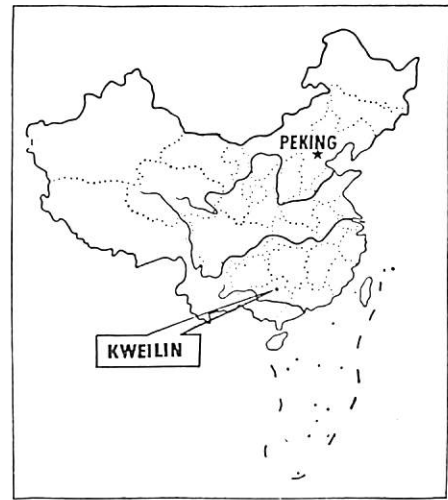
along sidewalks so that Kweilin is once again true to its name. A perfume factory built after liberation manufactures several valuable essences, among them the "Osmanthus Concrete", which sell well both at home and abroad.

The city landscape-gardening department and botanical research units, after investigating more than 50 of the strangely shaped rock hills, cultivated saplings which could take root and grow in rock seams. Today 40 hectares of them are covered with green.

Scenic Spots Reborn

With the old scenic spots restored and new ones created, Kweilin now has nearly ten times the area devoted to them that it had before liberation.

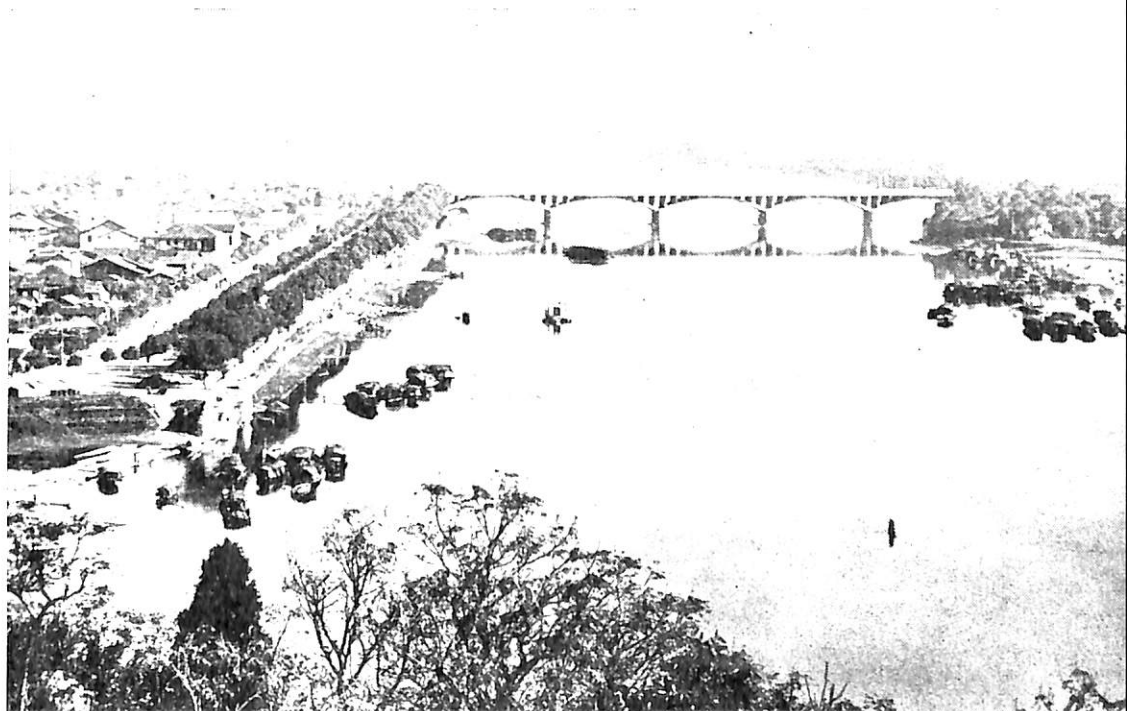
Banyan Lake lies in the center of the city. It was drained and dredged, its shores were surfaced with stone and pavilions were built. A fine restaurant has been constructed on the old site of a villa that once belonged to a Kuo-mintang official. Other new buildings along the lake include a department store, the People's Auditorium, a library of several hundred thousand books, and the Osmanthus Garden selling flowers and saplings.



Seven-Star Park, built after liberation, is a miniature of Kweilin's famous scenery, with sheer hills, fantastic caverns and clear blue water. Inside the entrance is the Flower Bridge first built 700 years ago. The original arch had collapsed but a reconstructed version, decorated with stone balustrades and green-glazed tiles, was put up. The bridge leads to a stretch of lawn with flower beds. It is hard to imagine that in the old society this was a narrow garbage-littered street where working people lived in dilapidated houses. Today they have all moved into new houses.

The famous Seven-Star Cave in the park is 1,000 meters long and contains spectacular stalactites. Once people had to explore it with torches. Now they walk along a paved path illuminated by color lights. The park is also the site of Dragon-Hiding Cliff where more than 100 stone carvings are pre-

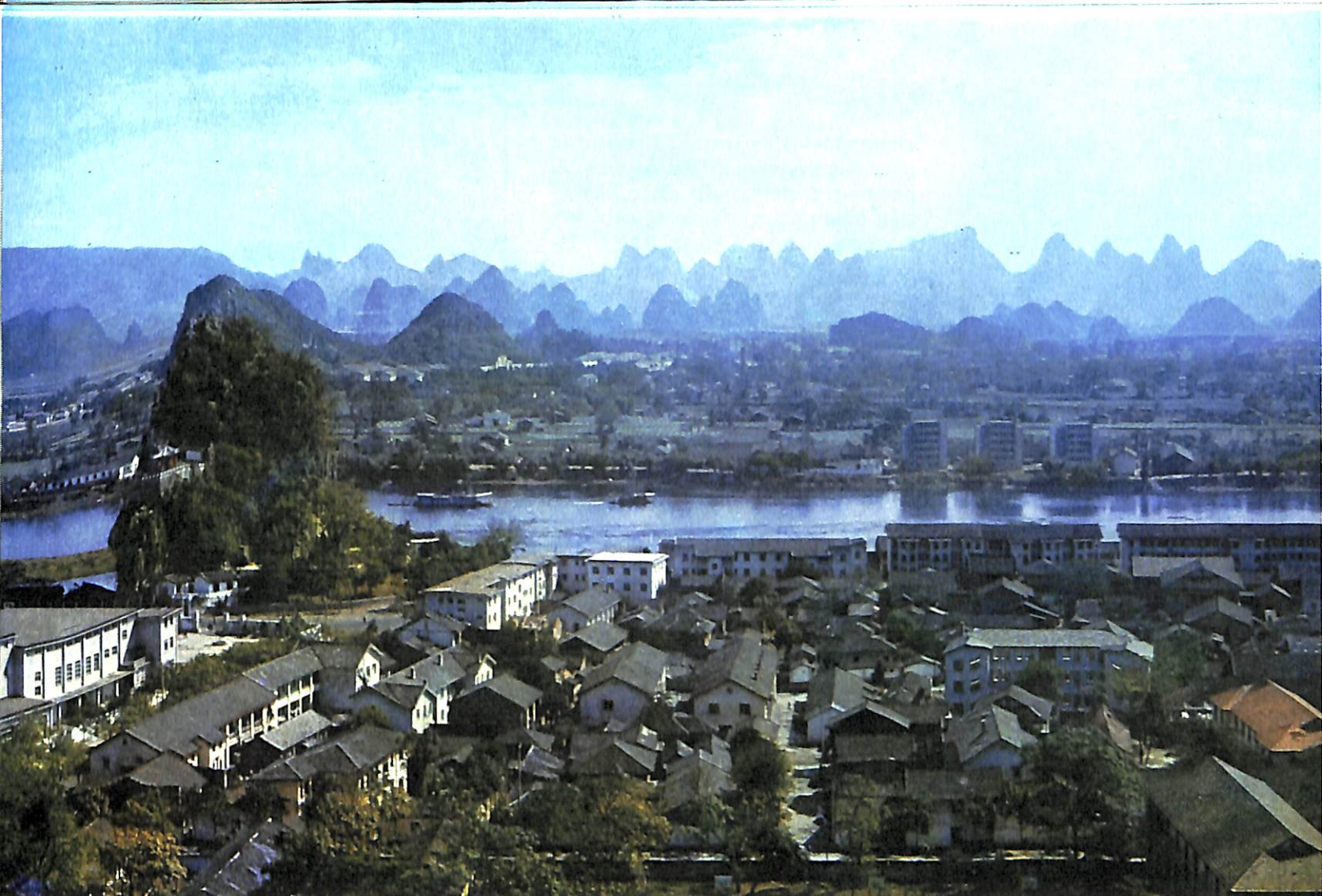
Liberation Bridge across the Li River, reconstructed after liberation.



SHIH WEI-HSUAN

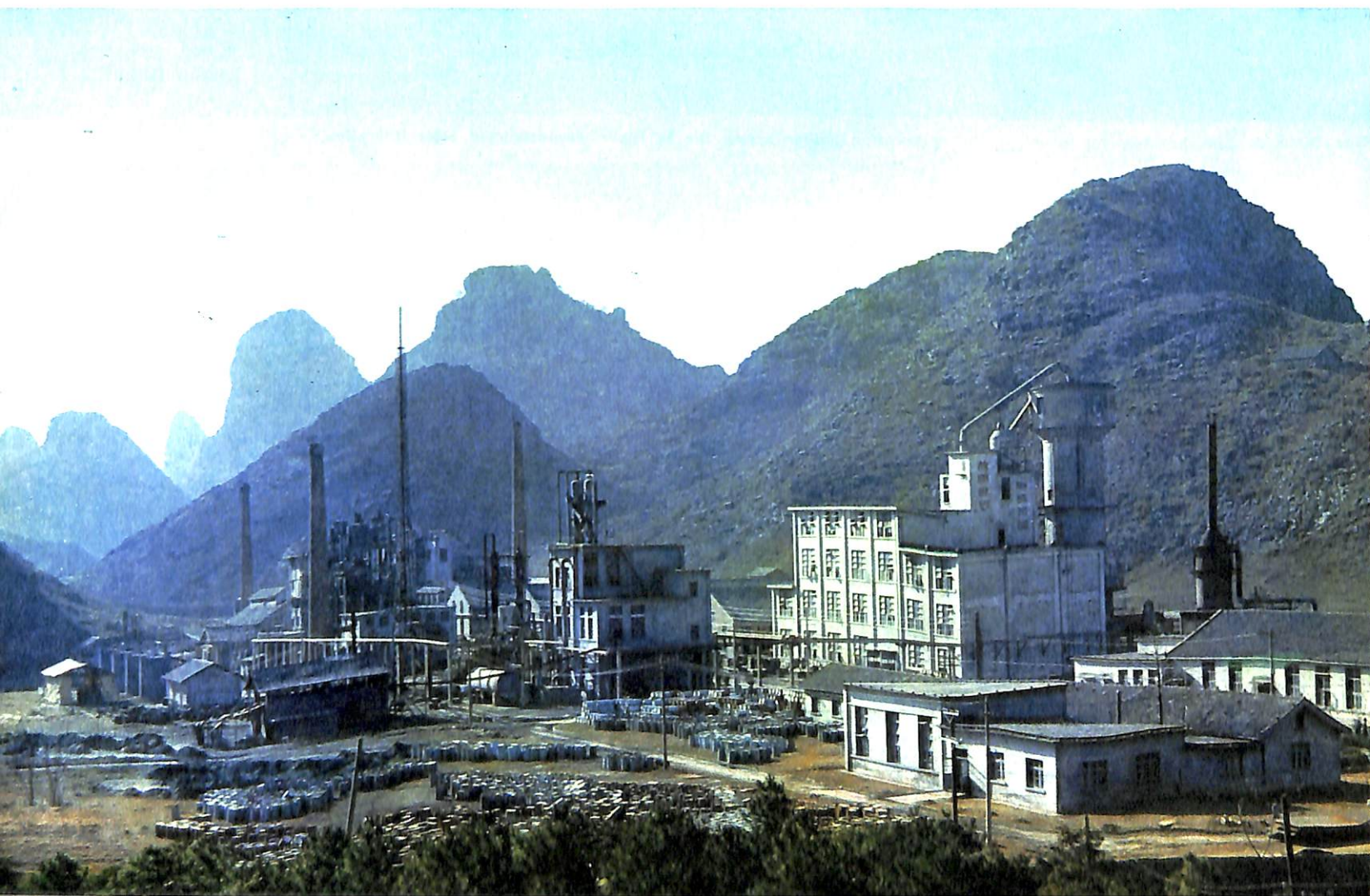
trees were cut down. By the time of liberation few were left and the hills were covered with weeds and stone.

In rebuilding the city the people's government gave special attention to protecting the environment. Large-scale tree-planting was carried out. More than 10 million trees, ornamental and for timber and other economic use were planted. Osmanthus trees were planted in scenic spots and



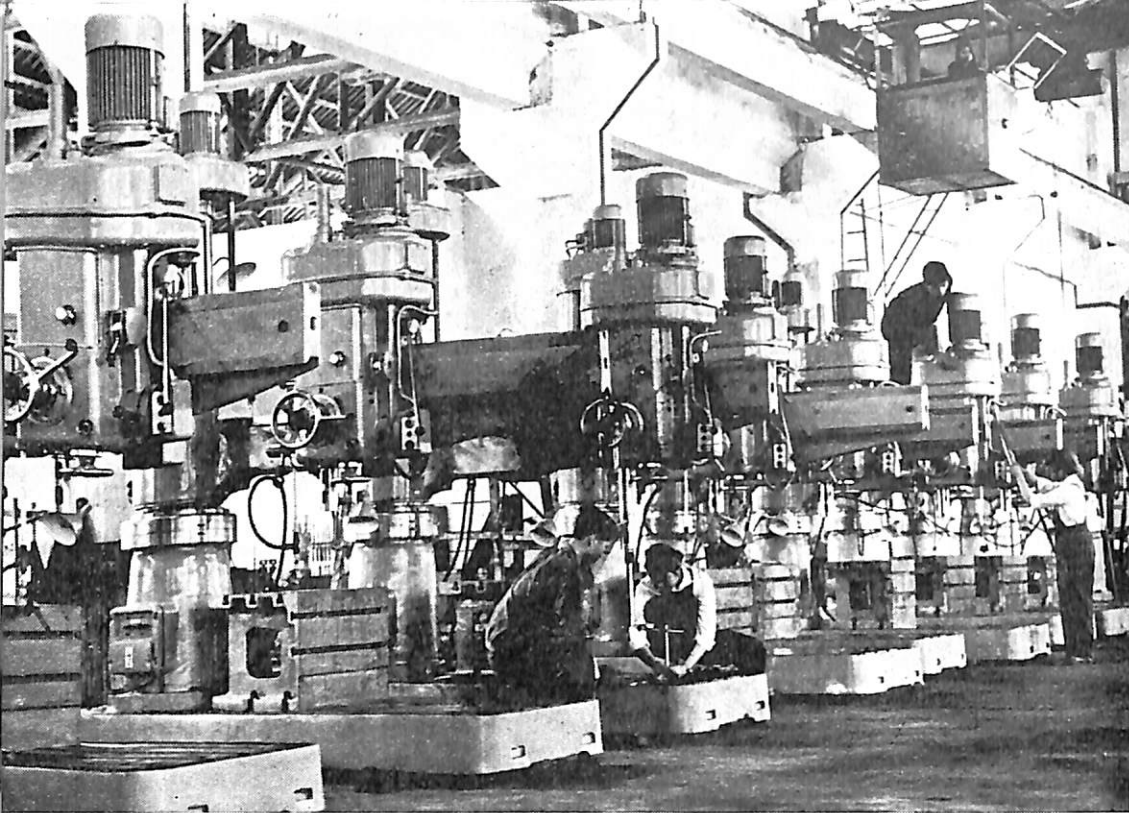
Kweilin.

Another new factory.





umper rice harvest.



Drilling machines made by the Kweilin No. 2 Machine Tool Plant.

served. Among them are poems and travel notes by scholars of past dynasties in praise of Kweilin's scenery.

Reed Flute Cave was discovered and opened in 1959. In older times it was a hiding place for people trying to stay out of trouble in wars between warlords. Today it is a treasurehouse of strange natural beauty for the working people. As they pass through its 500-meter length, visitors are enchanted by scenes conjured up by stalactite and stalagmite formations—a range of rugged peaks, a waterfall, a snow mountain reflected in water, a lion, a dragon.

The celebrated Li River winds around the city. Facing it on Fupo Mountain are galleries and pavilions where retired workers and people on their day off sit drinking tea, playing chess and enjoying "the landscape outlined by a thousand peaks, the city girded by a clear stream".

A Producer City

On a trip to Fupo Mountain I met Wang Chuan-lu, a model worker, and his family. Now an engineer at a timber mill in Kweilin, before liberation Wang was a child beggar. He went to work for a capitalist at 14. Pointing to the new buildings and factories among the shaded hills, he said, "Today we are the masters of our mountains and

ivers. We're going to make this ancient city greater and more beautiful than ever."

Post-liberation Kweilin is 2.5 times bigger than the old city. Reconstruction has been done in accordance with the policy of combining industry and agriculture, city and countryside, being beneficial to production and convenient to the people.

New industrial areas and workers' housing projects have been developed in the suburbs so that the growth of industry and agriculture, town and country complement each other, creating conditions for the gradual and final elimination of the differences between city and countryside. A total of 110 streets have been opened or expanded. Water and electricity supply and public service vehicles have increased by several dozen times.

There were only four factories in Kweilin right after liberation. Now there are over 200, making iron and steel, machine tools, farm machinery, rubber, electronics and radio equipment, chemicals, textiles and other light industrial products. An institute does research in rubber, a new industry set up during the cultural revolution.

The sparkling clear water of the Li River is used for making the famous Three-Flower Wine, giving

it a mellow, full-bodied taste with lingering sweetness. The Kweilin Beverage Factory, developed out of four small workshops, has summed up traditional brewing methods and developed more scientific production.

The city's value of industrial production in 1974 was 230 times more than in 1949. Consumer Kweilin is now a producer.

A Chinese Painting

The scene of rafts and junks flowing down the Li River through jutting green peaks at Kweilin is like a traditional Chinese painting. This traditional scenery began to take on a new look after liberation. Over 2,300 reservoirs and ponds and a network of irrigation canals have turned the barren slopes, dry fields and sandbanks into fertile land. Three-fourths of the farmland now gives stable high yields whether there are long dry spells or too much rain. The vigorous people's communes have done all this.

One of the famous scenes along the Li River is a group of nine peaks that rise straight out of the blue water. Lines and streaks on the rock faces create extraordinary likenesses of nine horses, one bending to drink the river water, another lying on the ground, another grazing. The scene is like a huge ink-brush mural. But still more beautiful is the scene in the commune fields along the river. Eight drainage and irrigation stations built by nearby Huashan brigade pump water to irrigate 87 hectares of its fields. Grain output has increased year after year. Production of industrial crops, fishery and sidelines has all gone up steadily.

The days are gone forever when crops withered in dry fields while water flowed away in the river and the working people half starved on coarse cereals and gruel. Today the scene is of thriving villages along the river, green rice shoots in paddies crisscrossed with irrigation ditches, new houses set in bamboo groves and willows, fruit trees heavy with yellow pomelos and bright red persimmons.

Chuang, Yao, Miao and Tung students of the teachers' training school for nationalities join the commune members in a study of the new Constitution during their "open-door" schooling period in the countryside.



Militia training on the Li River.



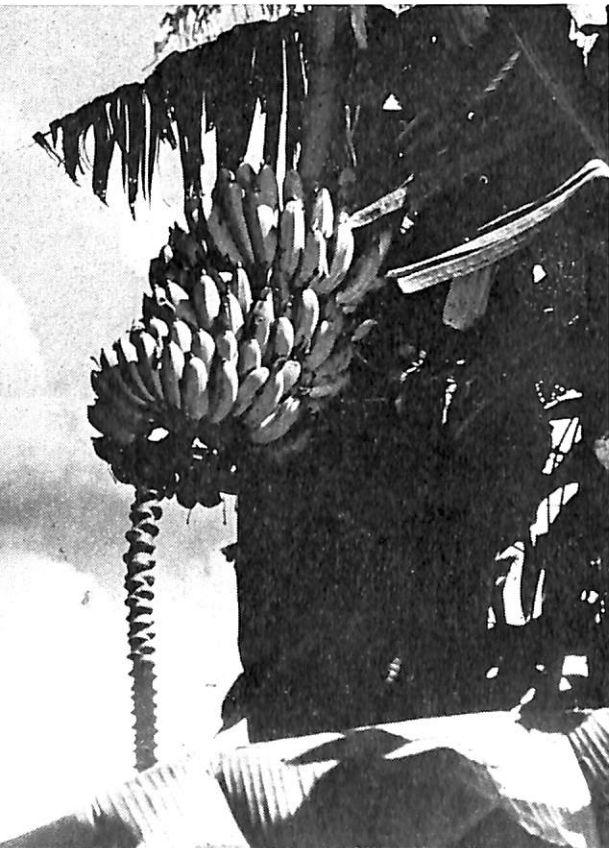
A Botanical Garden on the 'Roof of the World'

WU SU-KUNG

BOTANISTS have wanted to explore Meto county in the Tibet Autonomous Region for a long time. The word Meto means "flowers" in Tibetan and there are many beautiful legends connected with it. But we were more interested in getting a first-hand knowledge of the geographical

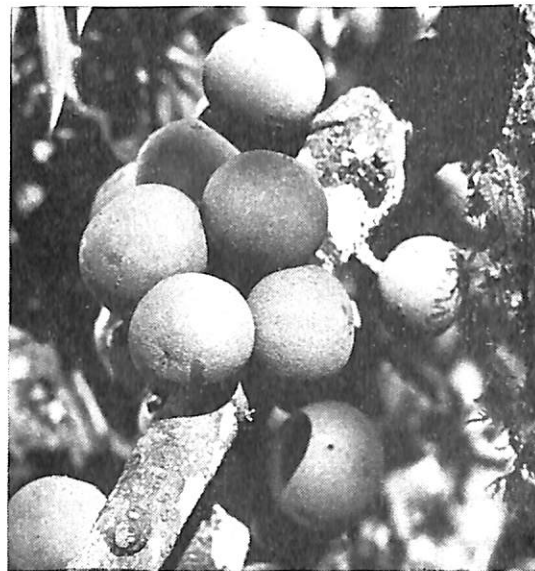
WU SU-KUNG is a member of the Chinghai-Tibet Plateau Survey Team from the Chinese Academy of Sciences.

Tropical plants on the highland



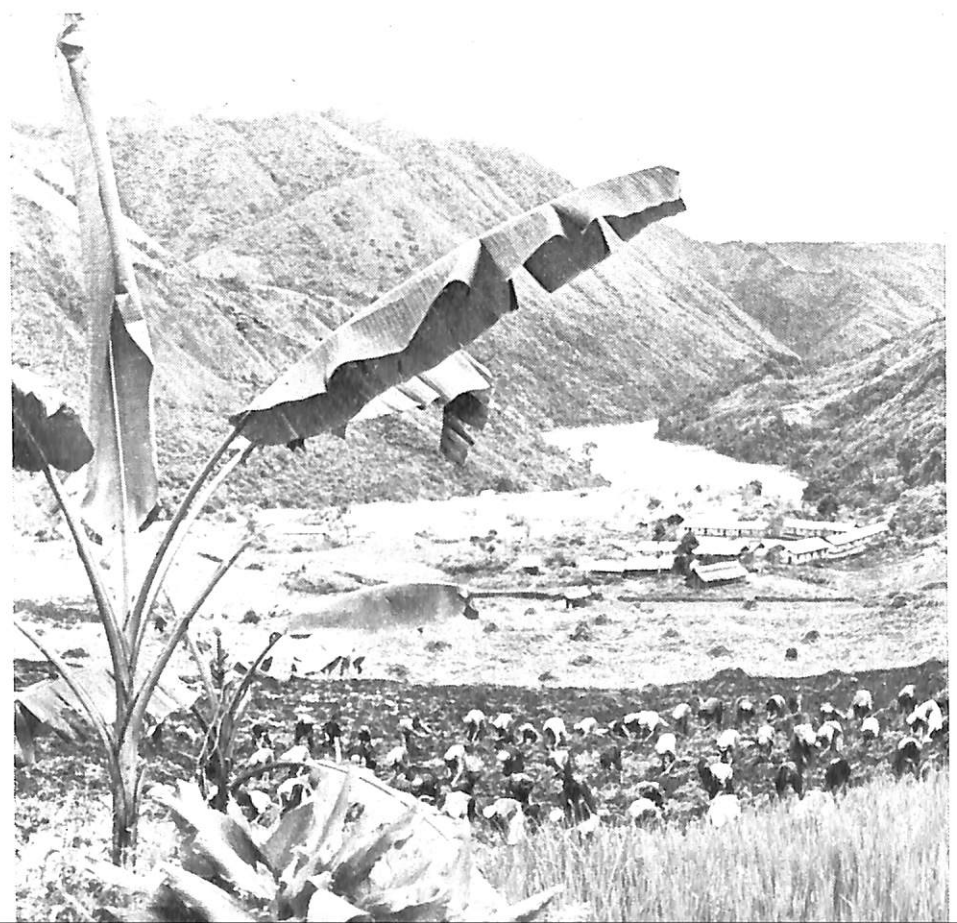
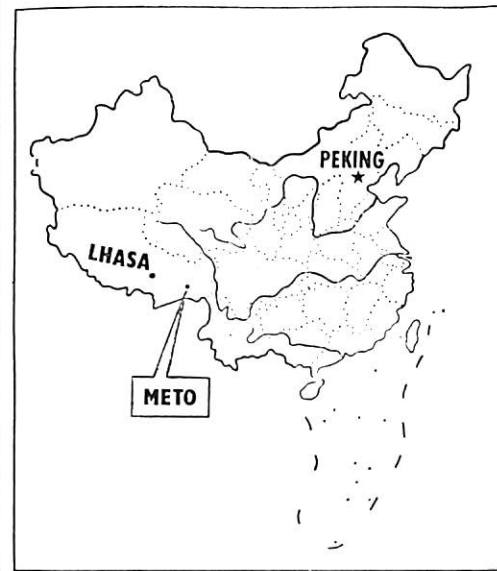
Banana plant.

Japanese banana plant.



Gynocardia growing on a tree branch.

The Yalutsangpo River valley.



environment and its influence on plant life there and to survey the rich flora for its usefulness in the socialist construction of our country.

The turbulent Yalutsangpo River flows east across Tibet. Below Milin it turns northeast for some distance, then suddenly turns sharply southwest, skirting Mount Namchagbarba of the Himalayas to form a big bend. In the gorges of this bend, close to latitude 29° N, lies Meto. Within the relatively short distance of 45 kilometers the terrain rises from only 600 meters above sea level at the village of Pepang on the river to the towering peak of Mount Namchagbarba at 7,756 meters. This enormous difference in natural conditions within a small area on the "roof of the world" was what attracted us.

Our wish came true late last summer when we went to Meto for a brief survey and to collect specimens. We started from the valley and worked our way up, discovering almost every kind of major flora to be found in the moist regions of the northern hemisphere.

So rich was plant life that we quickly called the area a natural botanical garden.

Tropics in Tibet

Mention of Tibet usually brings to mind a dry and cold highland. But in the valley below 800 meters at Meto the average annual temperature is 20° C. In the coldest months the average temperature never falls below 13° C.

Here we saw paddy rice being harvested, tall banana plants laden with fruit, wild lemon and tangerine-orange trees around every village. Endless tropical forests covered the mountainsides above the river. Trees ranged from less than 10 meters to over 40 meters tall. These together with brush and creepers form a sea of green.

In these forests we saw all kinds of growth typical of tropical flora. The roots of some of the trees lay above the ground like high platforms. The fruit on some trees grew directly from the branches or trunks. There were small trees no higher than a man and ordinary herbaceous tropical plants. Orchids



Chinese hemlock at 3,000 meters above sea level.



Cassiope and Tibetan knotweed growing at 4,200 meters above sea level.

The ancient tree fern.



of all kinds grew on tree trunks, giving off a subtle fragrance.

We listed many plants of high economic value. Some yield oil or starch, some can be used as medicine, some have tough pliable fibers. There were at least three kinds of creepers of the palm family, some more than 200 meters long. The local people use these to make suspension bridges over the Yalutsangpo River. The first time we stepped onto one of these bridges we were scared by its swaying, but the local peasants of the Menba nationality walk it easily with 50-kg. packs on their backs. The creepers are also split and woven into finely-crafted food boxes and shoulder baskets.

There are large areas of tropical vegetation of even greater variety in places below 400 meters in Meto.

Refuge of Ancient Plants

As we continued upward the air became colder, especially mornings and nights. In the region between 800 and 2,400 meters annual temperatures fluctuate from 13° to 20° C. and the rainfall is heavier.

Here we found evergreen broadleaf forests typical of the subtropical mountain region. The tree crowns, ball or umbrella-shaped, have thick even foliage, some deeper green than others. We came upon some specimens of very ancient trees — shrubby yew podocarpus and amentotaxus, both conifers, and tall tree ferns. Some had existed in the Mesozoic era more than 100 million years ago, the tree ferns dating as far back as the Paleozoic era over 200 million years ago. They were widely distributed across the world in the moist, warm climate of that time. As the earth's temperature cooled and glaciers expanded, these became extinct in many parts of the world. Those on the Tibetan highland and in some other places in China's southwest had survived, evolved and multiplied. Meto can rightly be called a refuge of ancient flora and is most valuable for the study of the origin and evolution of plants.

In the forests, bushes and herbaceous plants grew in abundance. There were many kinds of bamboo, all growing in dense groves. We noticed one with thorns around the joints.

While the timber resources per unit area in this region are not high, there are many valuable and fast-growing species. One 22-year-old Himalayan pine was 21 meters high and 32 cm. in diameter, which shows a rate of growth rare in natural forests elsewhere in China. The ancient amentotaxus has long wide needles and a graceful shape. Because its wood is fine grained and resistant to

decay, the local people use it for building houses and making furniture.

Suitable warmth and rainfall contribute to good growth of subtropical plants here. At 1,100 meters we studied some tea bushes planted in 1971. After three years their average height was over two meters, the tallest being 2.5 meters, a much faster rate of growth than those in some of the famous tea regions in other parts of the country.

Forest Resources

Between 2,400 and 3,800 meters above sea level is the temperate mountain region where the climate is cool and humid and the annual temperature ranges between 3° and 11° C.

Tall, gloomy conifer forests grow here. From 2,400 to 3,000 meters we found mainly Chinese hemlock. These look very much like the straight, firm ancient pines depicted in Chinese traditional-style paintings. From 3,000 to 3,700 meters the forests were mainly faber firs whose thick foliage blotted out the sunlight to create a dark damp world beneath. In the forests we found all varieties of honeysuckle, maple, creeping oxalis, fern and moss. Many were the same genera or even the same species of plants found in dark conifer forests in north China and the northern part of Europe and Asia. Some, such as the Chinacane bamboo, were special to the region.

The dark conifer forests of Meto are known for their fast growth and high yield. The trees are generally over 40 meters tall and the average 70 cm. in diameter. Many are over a meter thick. A lumberman once found a spruce 75 meters tall and 2.3 meters in diameter. To transport a section of it, the sideboards of the truck had to be let down.

High Mountain Plants

Down in the warm valley a shirt was all we could stand, but as we

ascended to 4,700 meters above sea level—the high mountain bush and meadow region—even fur coats seemed poor protection.

The high mountain bushes were mainly many species of rhododendrons and willows. Some of the willows were only 30 to 40 cm. high, dwarfs compared to what we commonly see elsewhere. Some practically never left the ground, being a dozen centimeters or less high, with long branches spread out horizontally.

On the cold high meadows, plants adapted themselves stubbornly. Stems were short, roots were thick and strong. Leaves were leathery, some covered with protective fuzz. The strong radiation at this altitude makes the colors of flowers bright and intense—the rhododendrons blood red, saxifrages golden, rough gentian a deep blue, rock jasmine clean white and meconopsis purple. They were like a huge garland wrapped around Mount Namchagbarba.

Because of intense cold and strong erosion, rocks from the summit and the ridges are constantly breaking off and rolling down the slopes to form rock banks below the snowline. Even on these banks we found more than 100 kinds of plants. Roots find their way through the rocks and are often several, even dozens, of times as long as the parts aboveground.

Above the meadows are the permanent snow regions where few highly developed plants can survive. Our glacier group has found different kinds of algae in similar regions.

The trip was too short for a systematic study of the botanical world of Meto, but what we saw convinced us that the area has great potential. As China's socialist revolution and construction develop, Meto will be opened up and its resources put to use. This "botanical garden" on the "roof of the world" will become richer and lovelier.

Seining.



New

Happenings at Linghu

HO WEN

LINGHU is an area in Chekiang province crisscrossed by mild rivers and streams which are rich in organic matter. This makes it ideal for raising fresh-water fish, for which it has long been famous. Linghu's people follow Chairman Mao's policy of keeping grain production as the key in agriculture but at the same time developing an all-round, varied economy. This has led them to make more intensive use of their water resources. They have not only increased fish production but experimented successfully with hatching fish fry, raising river crabs and growing cultured pearls, continuing to open new roads for production.

High-yield Ponds

The Tunglin commune's Paoyung brigade, an advanced fishing unit, has spent its winters since 1969 remodeling low-production fish ponds. Summarizing their previous experience, they rebuilt collapsing

ponds, enlarged small ones, deepened most of the shallow ones by a meter and got water running through some of the stagnant ones. With their 20 hectares of ponds fresh and new, they began experimenting to get higher production.

Five years ago, production in the fifth team's largest pond was low. In 1971 Tao Fa-ching, head of the team's fishing, learned from advanced fish-raising experience in other places. He began experimenting with high-density production of different fish in the same pond. Each kind of fish has its own living habits. Black carp and Chinese ide live at mid-depth. The carp eat snails, the ide eat grass. Their excrement serves to breed plankton, which feeds the silver carp and bigheads living at shallow depths. Their excrement, in turn, feeds golden carp and common carp at the bottom of the pond.

Tao and others made a mix which would feed the fish at each

depth, increased the number of fish and let them promote one another's growth, thus approaching the full production potential. During the stock raising period they got up early and worked late, managed carefully and fed rationally, and manured the ponds on time. They also experimented with local medicinal herbs for some frequently occurring fish diseases.

Common effort turned their pond into a high producer. Last year it yielded nine tons of fish per hectare, more than double the previous record. The experimental ponds in the six other production teams of the Paoyung brigade yield over 7.5 tons per hectare. Total fish production of the brigade has reached 88 tons, more than double 1965, the year before the cultural revolution.

Breeding Locally

To support their rising fish production, the brigades in the Linghu

area have begun to hatch and raise their own fry and fingerlings.

Fresh-water fish will not spawn in still pond water. With production low in old China, nature was the only source of fry. Every year people from the Linghu area had to travel several hundred kilometers to the natural breeding grounds in the middle Yangtze between Hankow and Anching to net fry. Landlords and capitalists monopolized the trade, exploiting the poor people who raised fish for a living.

As fish-raising developed after liberation, getting fry from the Yangtze took work, materials and money, and the supply was insufficient. Encouraged by the Party's General Line for Building Socialism, in 1958 the people of Linghu resolved to do away with their dependence on natural sources. With the help of the Chekiang Aquatic Production Research Institute, after several tries they finally succeeded in raising parent fish, and creating the proper conditions for spawning and hatching fry.

The Chinlao brigade of the Hsihsi commune was one of the first to succeed. They started with only a small straw hut and a trial pond. Now they have brand-new hatcheries and concrete hatching

pools. More and more people have mastered the techniques of hatching. Varieties have grown from two to five. In the four years since 1971, the area has met its own needs and supplied 650 million fry and 73 million fingerlings to other units in the country. Today Linghu is not only known for raising fish but for getting Yangtze River fish to settle down and reproduce.

Raising River Crabs

By long custom, river crabs had only been caught, not raised. With the collective economic strength of the communes, the people of Linghu started trying to raise them in 1968.

Though river crabs live in fresh water, every autumn they drift out to shallow salt water to reproduce. The fry then swim upstream to grow. But the many new water conservation projects put more and more blocks in the rivers, cutting down their migration. Individual fishing families had no way to resolve this contradiction. Now, led by the Party, they organized aquatic production brigades, settled down, fished fixed areas and combined raising and catching with farming.

To raise river crabs, the first thing is to go to the coast to catch fry. Every spring for the last few

years, the aquatic production brigades of the communes have gone together to the coast to catch millions of fry to stock the rivers. Only half the size of a grain of rice, the fry grow to over 150 grams by autumn of the following year. "When the north wind blows, the river crabs get itchy feet", running for the coast along rivers and streams. This is the season for catching them. Now more numerous, there is a continuous supply of river crabs in the Linghu area in autumn and winter.

Culturing Pearls in Mussels

Culturing pearls in mussels is another new economic activity making use of the resources of Linghu's inland rivers.

Mussels are mollusks. Sometimes a small organism or grain of sand falls into its shell and lodges under its mantle. To counteract the irritation of this foreign body, the mussel secretes liquid nacre around it, gradually forming a pearl. This process can be started artificially.

In 1967 during the cultural revolution, the Nanpang brigade of Hsihsi commune was the first to try culturing pearls in mussels. Some people didn't believe it was possible. Yang Ah-to, a Communist and head of the pearl culture section, and some young people were confident it could be done. Their first attempt failed. They analyzed every step in the technique and management, improved the method of inoculation and care, and tried again. They suspended the inoculated mussels in the fish ponds. In summer heat or winter cold, they regularly paddled out to clean the mussel shells and keep close tabs on the water level. Their diligence finally brought success.

Aside from their ornamental value, pearls are also used as an antipyretic, antidotal and vision-improving medicine. The use of mussels is new in China's cultured pearl industry. Other communes and brigades have followed Nanpang brigade's example and the Linghu area now sells a great quantity of pearls for medicinal use.

A scientific experiment group discusses how to improve the quality of pearls cultured in mussels.



Lesson 8

人民的邮递员

Rénmín de Yóudìyuán

A People's Postwoman

不论 是天冷、天热，还是刮风
 Búlùn shì tiān lěng, tiān rè, háishi guā fēng
 No matter (it) is day cold (or) day hot, or blow wind

下雨，在北京天安门附近，人们
 xià yǔ, zài Běijīng Tiānānmén fùjìn, rénmen
 (or) fall rain, at Peking Tiananmen vicinity, people

常常看到一个女同志骑着自行车
 chángcháng kàndào yí ge nǚ tóngzhì qízhe zìxíngchē
 often see a woman comrade riding (a) bicycle,

为 群众 送信、送报。这个
 wèi qúnzhòng sòng xìn, sòng bào. Zhège
 for (the) masses deliver letters (and) deliver papers. This

年轻姑娘就是优秀的邮递员丁叶。
 niánqīng gūniang jiù shì yōuxiù de yóudìyuán Dīng Yè.
 young girl is outstanding postwoman Ding Ye.

一个夏天的傍晚，丁叶正走在
 Yí ge xiàtiān de bàngwǎn, Dīng Yè zhèng zóuzài
 One summer evening, Ding Ye (was) going at

半路，忽然下起雨来。她连忙用自己
 bàn lù, hūrán xiàqǐ yǔ lái. Tā liánmáng yòng zìjǐ
 halfway, suddenly (it) began to rain. She hurriedly used own

的雨衣把邮件包好，又继续骑
 de yǔyī bǎ yóujiàn bāohǎo, yòu jìxù qí
 raincoat (the) mail wrapped well, again continued riding

车前进。她来到一家住户门口，
 chē qiánjìn. Tā lái dào yí jiā zhùhù ménkǒu,
 bicycle go forward. (As) she came to a resident's doorway,

出来拿信的是一个老大娘。
 chūlai ná xìn de shì yí ge lǎodàniáng.
 (the one) coming out (to) take letter was an old aunt.

老大娘看到丁叶全身都湿透
 Lǎodàniáng kàndào Dīng Yè quán shēn dōu shī tòu
 Old aunt saw (that) Ding Ye whole body all wet through,

了，信却是干的，心里非常
 le, xìn què shì gān de, xīnlǐ fēicháng
 (the) letter however was dry, (her) heart in (was) extremely

感动。当丁叶知道老大娘眼睛
 gǎndòng. Dāng Dīng Yè zhīdào lǎodàniáng yǎnjīng
 moved. When Ding Ye knew old aunt eyes

有病时，就征求了老大娘的
 yǒu bìng shí, jiù zhēngqiú le lǎodàniáng de
 had illness time, then requesting old aunt's

同意，把信念给她听，老大娘
 tóngyi, bǎ xìn niàngěi tā tīng, lǎodàniáng
 agreement, (she) letter read to her (to) listen. Old aunt

非常感谢。
 fēicháng gǎnxiè.
 (was) extremely grateful.

丁叶也常遇到一些地址写错
 Dīng Yè yě cháng yù dào yíxiē dìzhǐ xiěcuò
 Ding Ye also often meets some addresses written wrong(ly)

或者写得不详细的邮件，她都
 huòzhě xiě de bù xiángxì de yóujiàn, tā dōu
 or written not detailed mail, she all

想办法把它们送到收件人
 xiǎng bàn fǎ bǎ tāmen sòng dào shōujiàn rén
 thinks (of) methods them (to) deliver to addressees'

手里。一天下午，她给南池路十六
 shǒulǐ. Yí tiān xiàwǔ, tā gěi Nánchí lù shí liù
 hands in. One day afternoon, she (went) give Nanchilu 16

号住户送包裹通知单。那里没
 hào zhùhù sòng bāoguǒ tōngzhīdān. Nàlǐ méi
 number resident deliver parcel notification. There not

有这个收件人。她又问了六
 yǒu zhège shōujiàn rén. Tā yòu wèn le liù
 have this addressee. She again asked 6

号、六十号，和十六号附近的
 hào, liùshí hào, hé shí liù hào fùjìn de
 number, 60 number, and 16 number vicinity

住户，都没有找到。那几天，她
 zhùhù, dōu méi yǒu zhǎo dào. Nà jǐ tiān, tā
 residents, all did not find (him). Those few days, she

每天都用一些休息时间去找。
 měitiān dōu yòng yíxiē xiūxi shíjiān qù cházhǎo.
 every day all used some rest time (to) go search.

她把带六字的门牌都问了，
 Tā bǎ dài liù zì de ménpái dōu wèn le,
 She containing 6 character house numbers all inquired,

终于在一百六十号找到了收件人。
 zhōngyú zài yìbǎi liùshí hào zhǎo dào le shōujiàn rén.
 finally at 160 number found addressee.

丁叶还常常替一些老人写
 Dīng Yè hái chángcháng tì yíxiē lǎorén xiě
 Ding Ye also often for some old people writes

信、买邮票、取汇款、打电报。
 xìn, mǎi yóupiào, qǔ huìkuǎn, dǎ diànbào.
 letters, buys stamps, collects remittances, sends telegrams.

大家都称赞她是一个全心全意
 Dàjiā dōu chēngzàn tā shì yí ge quánxīnquányì
 Everybody all praises her being a wholeheartedly

为 人民服务的优秀邮递员。
wèi rénmin fúwù de yōuxiù yóudiyuán.
for (the) people serve outstanding postwoman.

Translation

No matter whether the day is cold or hot, windy or rainy, in the vicinity of Tienanmen in Peking, people often see a woman comrade riding a bicycle delivering letters and newspapers to the people. This young girl is Ding Ye, an outstanding postwoman.

One summer evening when Ding Ye was on her rounds it suddenly began to rain. She hurriedly wrapped the mail in her raincoat and continued bicycling. She went to the door of a resident and an old woman came out to get the letter. Seeing that Ding Ye was wet through but the letter was dry, the old woman was extremely moved. When Ding Ye learned that the old woman had some trouble with her eyes, with her permission she read the letter aloud to her. The old woman was very grateful.

Ding Ye also often comes across mail with incorrect or incomplete addresses. She always tries to find ways to deliver these to the addressees. One afternoon she went to deliver a notice of a parcel to a resident at No. 16 Nanchih Road. There was no such person. She asked the residents near No. 6, No. 60 and No. 16, but did not find him. For several days she searched for the addressee in her off hours. She inquired at all houses with 6 in their number and finally found the addressee at No. 160.

Ding Ye also often writes letters, buys stamps, collects remittances and sends telegrams for elderly people. Everybody praises her as an outstanding postwoman wholeheartedly serving the people.

Notes

1. The verbs 来 (come) and 去 (go) are complements usually placed after another verb to indicate the direction of the action. If the direction is toward the speaker (or the thing talked about), 来 is used. **Tā jìnlai le** 他进来了 (He came in), indicating the speaker is in the room. **Tā shànglai le** 他上来了 (He came up), indicating the speaker is up above. If the direction is away from the speaker (or the thing talked about), 去 is used. **Tā cóng wūzili chūqu le** 他从屋子里出去了 (He went out of the room), indicating the speaker is in the room. **Tā jìnqu le** 他进去了 (He went in), indicating the speaker is outside. The object usually precedes the complement 来 or 去. **Nǐ dào wǒjiā lai** 你到我家来 (You come to my house). **Tā xià lóu qu le** 他下楼去了 (He went downstairs).

The following verb-complement constructions with 来 or 去 are frequently used: **shànglai** 上来 (come up), **shàngqu** 上去 (go up), **xiàlai** 下来 (come down), **xiàqu** 下去 (go down), **jìnlai** 进来 (come in), **jìnqu** 进去 (go in), **chūlai** 出来 (come out), **chūqu** 出去 (go out), **huílai** 回来 (come back), **huíqu** 回去 (go back), **guòlai** 过来 (come over), **guòqu** 过去 (go over) and **qilai** 起来

(rise up). (But never **qiqu** 起去). These constructions can be used as complements after other verbs. **Tā zǒujinlai le** 他走进来了 (He walked in). **Tā pǎoshàngqu le** 他跑上去了 (He ran up). **Tā náqǐ yì běn zázhi lai** 他拿起一本杂志来 (He picked up a magazine).

2. 不论 (no matter whether) emphasizes no exception under any conditions. 不论 is usually followed by parallel elements. **Búlùn guā fēng, xià yǔ, tā dōu ànshí sòng xìn** 不论刮风、下雨，她都按时送信 (She delivers letters no matter whether there is wind or rain). **Búlùn tā qù bú qù, wǒmen yě yào qù lǚxíng** 不论他去不去，我们也要去旅行 (We will take the trip whether he goes or not).

When there are no parallel elements, 不论 is followed by the interrogative pronouns **shuí** 谁 (who), **shénme** 什么 (what) or **zěnmē** 怎么 (how). The adverb 都 or 也 usually appears later in the sentence when 不论 is used. **Búlùn shuí qù dōu kěyǐ** 不论谁去都可以 (It is all right no matter who goes).

Exercises

Translate the following dialogues into English:

在邮电局

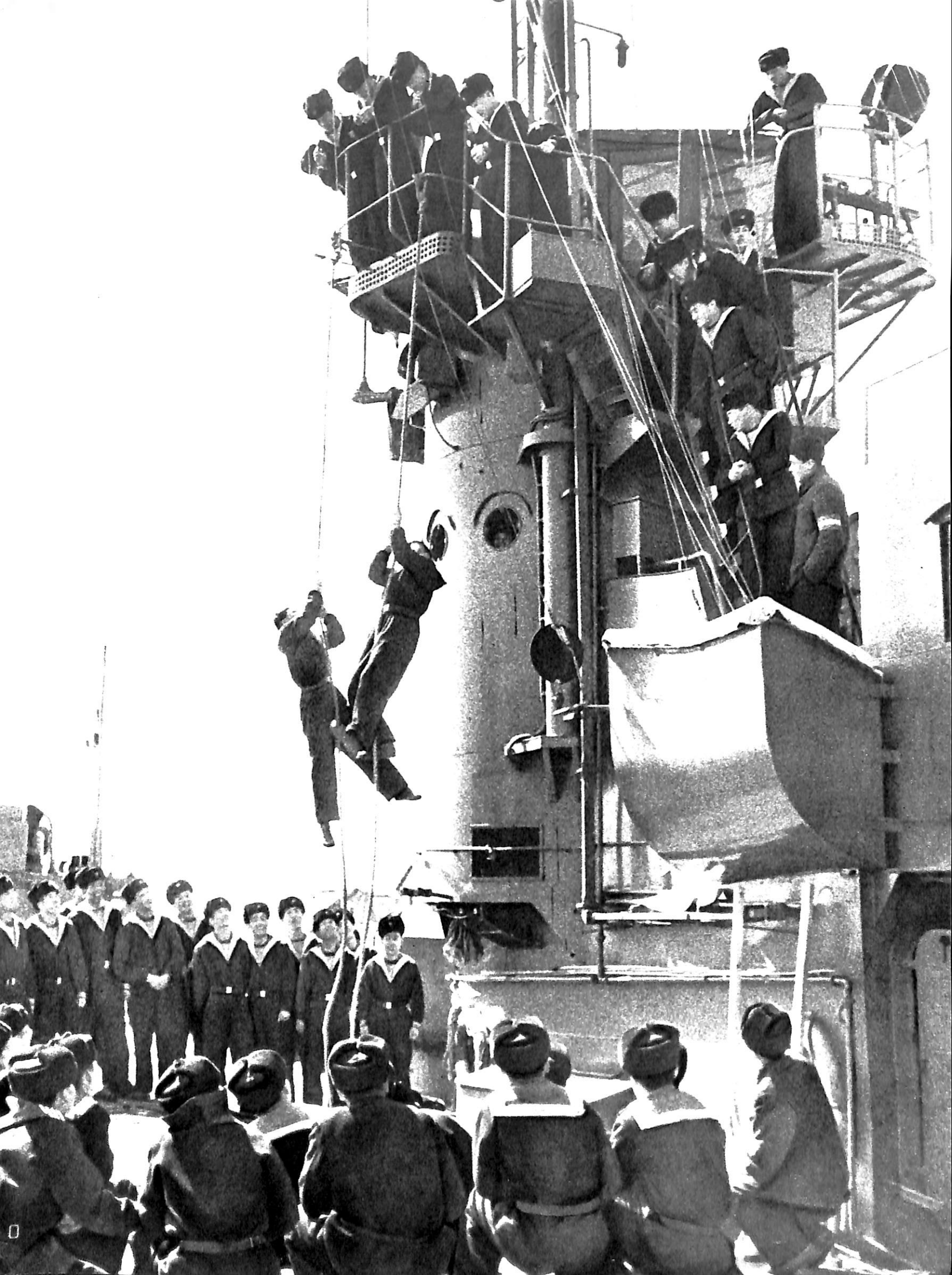
(一)

- A、同志，我要寄(jì mail) 一封信。
B、航空信 (hángkōng xìn airmail letter) 还是平信。(píng xìn ordinary letter)?
A、航空信。
B、贴(tiē stick) 一毛的邮票。贴好以后，放在那个信箱(xìnxīang mailbox) 里。
A、好，谢谢。

(二)

- A、同志，我要寄一个包裹。
B、请你填(tián fill out) 包裹通知单，把收件人、寄件人(jìjiàn rén sender) 的地址和姓名写清楚(qīngchū clearly)
A、寄印刷品(yìnshuā pǐn printed matter) 也要填单子(dānzi form) 吗?
B、不要。
A、寄挂号信(guàhào xìn registered letter) 呢?
B、也不要。

(Answers on p. 31)



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